

Reformed Church Messenger

Mittelmaß die beste Straß'

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Theology and Criticism.

LUTHERAN AND REFORMED.

In the time of the Reformation, over three centuries ago, the Protestant Church of Germany was divided on the doctrine of the Lord's Supper. The division took place first between the Lutherans and the Swiss Reformed. Although strenuous efforts were made to reconcile the difference, the opposing parties could not be brought together. The Zwinglians held, that the holy Supper is only a commemorative ordinance; the Lutherans insisted, that the body and blood of Christ are present, in, with, and under the bread and wine.

The doctrine of the German Reformed Church finally settled down in the adoption of the Calvinistic view, according to which it was held, that in partaking of the holy Supper, the believer receives the body and blood of Christ spiritually, yet really. This seemed so near the Lutheran view, that Luther commended it in a letter to Calvin upon reading his tract *De Coena Domini*. Still, the Calvinists, or Melanthonians, were not trusted by the more rigid Lutherans, and the division continued.

Such was the state of the controversy three centuries ago. How is it now? What would the Lutherans of the General Synod say of the Reformed doctrine of the Lord's Supper now? Generally, we believe, they regard us as High-Church, and even Romanizing, because we go beyond the Zwinglian view, and maintain the real presence of the body and blood of Christ in the sacrament, though we regard this presence as spiritual, and to be apprehended only by faith. The body and blood are received, not by the natural mouth, but by faith, the organ of the new man. So far as there is a real faith in the mystery of the holy Sacrament, as involving something more than the theory of Zwingli, among the General Synod Lutherans, we believe it amounts to the same as our own. If they hold to a real presence at all, it is spiritual, and for faith. So far as there is a difference, this class of Lutherans have swung over to the Zwinglian view, in common with the great bulk of Presbyterians.

The General Council Lutherans, no doubt, hold substantially the old Lutheran view; but their explanation of it would show, that progress in theological science has been made since the Reformation. As they explain the ubiquity of the humanity of Christ, now (some of them at least) we Reformed

could hold it too. The Reformed view is differently explained now also as compared with the time of the Reformation. Progress in Psychology, and especially in regard to the doctrine of the person of Christ, has served to overcome many differences that formerly existed.

From this brief statement, it is clear, that the controversy as it existed between the Lutherans and Reformed in the time of the Reformation, is virtually ended. It is not this difference, that now keeps the two Churches apart. If a movement were made to unite the two, the question of union would not depend entirely upon this point as it once did.

The difference between the two Churches unquestionably reached to many other points from the beginning, and their separate existence during so many years has served to form for each a distinctive life. But the difference now would be found to turn, not on the old question in dispute, but on others.

Indeed it may be said of all the Reformation Confessions, that they are not read and interpreted now just as they were three centuries ago. That could not be. Nor would we wish it to be, if it could. The Church makes progress in all the elements of her life. Theology changes, and Confessions ought not to become petrifications. It is well, we think, that there are so many indications everywhere of a disposition to allow controversies, that had their time, but are now ended, to remain in the grave of the past. New problems confront us in the present—to them we must address ourselves.

THE ULTIMATE QUESTION.

The ultimate question at issue, between Christianity and the skeptical science of the day, respects the supernatural. Is the supernatural a fact? Does it manifest itself in nature and history? Can it be recognized as supernatural through its manifestations? These are the questions, which men everywhere are asking themselves, which they are discussing with an earnestness that indicates their vital character.

We need not say, that the Christianity of the Bible, or the Church, answers them unhesitatingly in the affirmative. It claims to be a supernatural constitution in Christ, introduced by a supernatural history, that runs back through ages, and accompanied by supernatural signs, that have been attested by competent witnesses. The surrender of the supernatural would be the surrender of Christianity itself.

Skepticism, on the other hand, with an assurance and a passion that betrays its scientific spirit, is equally decided in its negative answer. The war which it is waging against Christianity, is, under all its aspects, a war against the supernatural. It may admit, as Herbert Spencer does, that the supernatural is a fact, but it maintains that as a fact, it is absolutely unknowable, that for us it is virtually no fact. We are driven to assume an absolute unconditioned reality underlying the universe,—a reality, of which the universe is the finite manifestation; but we cannot get back of the natural to the supernatural. The supernatural, if it manifest itself at all, must manifest itself in the form of the natural, behind which it is concealed from our gaze. All phenomena, however extraordinary, are explicable by the uniform and necessary laws of nature and history. All supernatural revelation, whether by word or deed, is impossible.

Such is the form which the controversy has assumed at the present day. It is, at bottom, the natural *versus* the supernatural. In former ages the skeptic might deny, that the Christian revelation is a true revelation from heaven, all the while silently assuming that such revelation is possible; but to-day it is the very possibility of revelation that is denied. Then this or that miracle might be set aside, either by resolving it into a natural phenomenon, or by refusing to admit the historic credibility of the narrative; but the abstract possibility of a miracle was not questioned, not even by Hume, whose celebrated argument was simply intended to show, that no amount of evidence could prove a miracle, since of two probabilities it was greater that testimony be false, than that a violation of the laws of nature should be true. To-day, however, the primary axiom of the skeptic is: there can be no miracle.

We have here, evidently, the ultimate question that can enter into the debate. If there is no supernatural, or, at all events, recognizable manifestations of the supernatural, the dispute between Christianity and skepticism is at an end; Christ must be simply the product of His age, and His religion, however excellent, can no more be of divine origin than Buddhism or Mohammedanism. The skeptic to-day, busies himself much with Biblical criticism: but, after all, this is only a secondary matter. The whole question is already decided by his fundamental pre-supposition, that a recognizable manifestation of the supernatural is impossible. It follows, then, that the Bible cannot be inspired, nor can it be an author-

itative record of miraculous events. Narratives of miracles it indeed contains, but, if they are not true, it is really a matter of indifference how we account for their origin, whether by the naturalistic, the mythical, or the Tübingen theory. The main question is not the Bible, but the supernatural to which it owes its birth.

For the Reformed Church Messenger. ORDINATION AND INSTALLATION AT MAYTOWN, LANCASTER CO., PA.

On the 21st of June last, Mr. Pannabecker was ordained and installed as pastor of the Elizabethtown charge, by a committee of the Lancaster Classis, consisting of Dr. T. G. Apple, and Rev. Profs. Stahr and Krebs. This charge has been served for several years by Rev. John G. Fritchey, who accomplished much in building it up. Bro. Fritchey, although only a supply, bestowed much disinterested labor on this field. In the Maytown congregation, he raised some \$500 to improve and beautify the church, and in Elizabethtown, he secured the erection of a very fine parsonage. When he had accomplished this work, and thus placed the charge in a condition to support a pastor, he retired from the field and encouraged the settlement of the present pastor. He certainly deserves the thanks of the charge for the disinterested work he performed. Bro. Fritchey is now in his seventy-third or fourth year, and yet his interest in the welfare and prosperity of our Reformed Zion is undiminished. He is a veteran in the service of his Lord and Master.

The ordination and installation sermon was preached to a large and attentive congregation by the chairman of the committee, Dr. T. G. Apple, and a very interesting sermon was preached in the evening, by Prof. W. E. Krebs. Prof. J. S. Stahr preached in the evening at Elizabethtown.

Maytown is one of the oldest settlements in Lancaster county. It is surrounded by a rich agricultural community. We were told, that in its vicinity fifty-one bushels of wheat was raised last year from an acre of ground. In such a region, there should be no trouble in supporting a minister of the Gospel. Bro. Pannabecker enters upon his work with much encouragement. He has already, we are told, a class of twenty catechumens at Maytown, and another, though not so large, at Elizabethtown.

Lancaster county, as is known, is settled largely by Mennonites. The Reformed Church is not, as yet, very numerous; but the indications point

to a prosperous future. The young pastors, recently graduated from the Seminary, Revs. Tobias, Gerhart, Clever, Schweitzer, and Pannabecker, are accomplishing a good work; and there is a good prospect, that the Reformed Church will yet become a power for good in this garden spot of Pennsylvania. Patience and industry must be exercised. The idea of educational religion only needs to be presented in order to win adherents. Let these young brethren take courage, and the time is not far distant, when they will find that their labor is not in vain in the Lord.

Communications.

For the Reformed Church Messenger. THE STANDARD OF PIETY.

BY REV. EDWIN H. NEVIN, D. D.

In these days of bitter contention, when many are wrangling about the doctrines and ordinances of Christianity, it might be profitable to consider the question, "How can we determine whether we are Christians or not?" This is a subject of most serious interest to all the heirs of immortality. When in the seasons of reflection, the momentous inquiry arises in our minds, whether we have a title to the kingdom of heaven, it is infinitely important that we should know the standard by which that question is to be settled. A little consideration will make it manifest, that the *Word of God* constitutes this standard. Who is able to form a safe and perfect standard of judgment in regard to religious character but that Being whose knowledge is infinite, and who is, therefore, liable to no mistake? Who but God perfectly knows the nature of the kingdom of heaven, and the necessary qualifications of those who shall be admitted into it? If any man should undertake by his own wisdom, without divine teaching, to describe the qualifications which the heirs of heaven must have, he would undoubtedly fall into various errors, and these errors would misguide all those who looked to him as a standard. A rule of judgment on which we can safely rely must be formed by God Himself or by those who are under His infallible guidance. If we faithfully follow a rule formed in this way, we may expect that the conclusions which we reach will be according to truth, and will stand forever.

Let those who have any doubts in regard to this question remember that the Divine Word is to be the rule of judgment at the last day. Christ Himself has expressly informed us, that the Word which He spake shall then judge us. To determine, then, how our character will appear at the last day, it is only necessary that we should try ourselves faithfully by the Word of God. If we try ourselves by any rule less elevated and less strict than this, we may indeed be led to cherish a hope of future happiness, but the hope may be one which will perish forever. And who would wish for a hope built on delusion? The painfulness of the final disappointment will more than overbalance the pleasure which springs from the delusion which we fondly cherish.

It is a fact well known and universally acknowledged, that those

Christians, who have paid the most scrupulous attention to the Word of God as the standard of character, have attained to the highest degree of moral excellence. They have been the most humble and penitent, because they have seen the most clearly how small the measure of their holiness, and how many their failings and sins. The pride of their hearts has been continually mortified by looking at themselves in the light of God's Holy Word. They have had the strongest faith in Christ, because they have had the deepest conviction of their own sinfulness, and misery and helplessness, and the clearest views of His glory and fulness. They have been the most sincere and earnest in prayer, because by making the Scriptures their rule, they have become the most deeply sensible of their poverty, and of the abundance of blessings which they need. Thus have they been brought to feel a strong attachment to the throne of grace and to be importunate and persevering in their prayer. Such Christians, also, have been the most obedient to the divine commands, the most active in doing good, the most patient and submissive under trials, because the Word of God has most effectually taught them, that such obedience, activity, and submission, is a reasonable service, and is to be regarded as the very substance of practical religion and the grand proof of regeneration.

This blessed Word of God, which we receive as our rule in determining Christian character, is *immutable*. Other things change and pass away, but this *abideth forever*. The world is full of inventions. The active, restless mind of man is ever seeking after something new. But there is no such thing as a *new religion* or a *new way to heaven*. All that which deserves the name of religion, and which will be approved at the final judgment, was settled eighteen hundred years. In this standard there can be no alteration, and, of course, there can be none in that religion which is conformed to it. If we possess this religion, we are happy here and will be happy hereafter. If we do not possess it, whatever our present appearances and hopes may be, we have no part or lot among the heirs of heaven.

For the Reformed Church Messenger. A PROFITABLE SERVICE.

BY REV. H. DANIEL.

"Ye shall serve the Lord your God, and He shall bless thy bread and thy water." Exodus xxiii. 25.

Thee, the Fount of every blessing,
To serve will I delight,
Serve Thee, the Lord, without ceasing,
With all my heart and might.
And Thou wilt bless me ev'ry way,
With food and raiment day by day.

God is the uncreated, super-abounding, and inexhaustible Fountain of all good. And as a Being of infinite benevolence He desires to make His intelligent creatures participators of His goodness, promising to crown our lives with temporal as well as spiritual blessings. He holds out inducements for us to become His faithful children, in order that His goodness may extend unto us, promising to give success to our undertakings, and to accompany all that is done in His fear, and with an eye single to His glory, with His blessing, on certain conditions. Says Moses, the faithful servant of God, to the Israelites, and therewith to the

people of God in all ages, "Ye shall serve the Lord your God, and He shall bless thy bread, and thy water."

Here we have a gracious promise coupled with an important condition, the fulfillment of which is indispensably necessary, if we would have the promise verified unto us. God's promise, as received by Moses at the mouth of the Lord, is, "He will bless thy bread, and thy water." And God's blessing will make bread and water more refreshing and nourishing, than a feast of fat things and wines on the lees, without that blessing. There shall be nothing wanting on the part of God to promote our temporal welfare and happiness. "His bread shall be given him; his water shall be sure." Bread and water constitute the necessities of life. And God, in promising to vouchsafe His goodness towards us in supplying us therewith, promises to bless us with that which is calculated to support and strengthen our physical frame. Our covenant Lord and God will not suffer His people to labor in vain, but if they properly exercise their bodily powers and mental faculties, they shall find their returning wants supplied from day to day. This is, indeed, a great mercy on the part of God, that He so kindly regards the children of men as to bless them with that which ministers to their temporal well-being. Yea, this is indeed a gracious promise given by Him who is the faithful God, which keepeth covenant and mercy with them that love Him, and do His commandments, unto a thousand generations.

If, then, the blessing of Heaven does not attend our labors, the fault must lie in us. We must have despised the riches of His goodness, forbearance and long-suffering, not suffering the goodness of God to lead us unto true repentance. We must not have brought forth fruits meet for repentence in complying with the conditions upon which the Divine blessing is promised, for He commanded Moses to say, "Ye shall serve the Lord thy God, and He shall bless thy bread, and thy water." If we would be the blessed of the Lord, we dare not forget our obligations to the Lord our God; and if we be indeed His people, we shall cheerfully devote ourselves to His service, submit to all His will, and seek His glory, in the conduct of our secular affairs, in the use of our property, and in the spending of our time. The service of God, required at our hands, does not consist in bodily exercise and fatiguing physical efforts, but is of such a nature that it must be performed in spirit and in truth. Would we serve God acceptably we must obey His voice, walk in the way of His commandments, fear nothing but His indignation, desire the comforts of His Spirit, depend on His arm and confide in His covenant, which is ordered in all things and sure.

Thus to serve the Lord is the means to secure the Divine favor, and to obtain the blessing of Heaven upon the work of our hands. We shall thus learn by experience, that His ways are ways of pleasantness and peace; that obedience to His precepts is conducive to health, long life and domestic comfort, and that the provisions He sends, being accompanied by His blessing, are far better than the greatest affluence of ungodly men. And in all cases, where the required condition is complied with, the fulfillment of the promise, based upon it, shall not fail. If God is faith-

fully served, bread and water, toil and labor, meat and drink, will be richly blessed. For godliness is profitable unto all things, having the promise of the life that now is, as well as that which is to come. Thus did our Saviour teach, saying, "Seek first the kingdom of God and His righteousness, and all these things (necessary to the sustenance of your lives) shall be added unto you." And this is in accordance with the teachings of God's Word from the earliest ages of the world. The service of the Lord is conducive to our temporal and eternal well-being.

O grant me grace to serve Thee, Lord!
To walk upon the heavenly road;
Thus in Thy goodness here to share,
And then to dwell forever there,
Where saints with angels' food are fed,
And by the Lamb above are led,
To fountains gushing from the throne,
And I shall feed on Thee alone.

"THE PRAYER OF FAITH."

In the great realms of Nature there are no accidents. There is nothing — without a cause. All things are governed by fixed and immutable laws, and whatever has transpired, under like circumstances and conditions, may and will transpire again. God's laws and Nature's laws are all one, and, whether governing the spiritual or physical, are an emanation from the same great Author, and equally sacred and divine. All the elements of nature deserve alike our admiration and praise. Nothing has ever resulted, or ever can result, without the aid of some one or more of the elements of the Laws of Nature; and the great study of man should be to learn as much of the said laws as is possible, so that thereby he may be made wiser, and therefore happier.

Philosophers have chosen to give certain elements and laws found in and governing nature, such as gravitation, cohesion, etc. I desire to add the Laws of Faith as a great controlling element on nature; as one of these natural agents everywhere existing, and alike capable of being used, its power is second to no other. Without it, so-called prayers are the idlest folly; with it, prayer means something, and must produce an effect. It is impossible to be otherwise, because there is no uncertainty with God or nature; there never has been, there never can be. "If ye have faith, ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." The great thing here was faith. "The prayer of faith shall save the sick—if he have committed sins, they shall be forgiven." Here we have a mingling of the so-called physical and spiritual. Mountains are to be removed, diseases cured, and sins forgiven, by the same agent. Is this agent a myth, or an uncertain, undefined something, which comes and goes—now you have it, and now you don't have it? By no means. With faith all things are possible; without faith, the wisest, the grandest, the best, fail.

The Mighty Preacher of Galilee found Himself performing few "mighty works" when, after years of absence, He returned to His old home, among those who knew His kindred, because of the unbelief and lack of faith of those, who thought, like the multitudes of later times, that nothing grand, noble and good could spring from the lowly walks of life. Their pride prevented their

having faith, and their lack of faith prevented "mighty works" being done in their midst. The same thing operates to-day.

But what is faith? some one asks. "Faith without works is dead." Then there can be no such thing as faith without it shows itself in its works. Nothing more true. But what are works? Work is labor; an effort either of mind or body, or both, and without an effort nothing can be accomplished. By an effort is meant an exercise, or something which may, when continued or made violent, exhaust or fatigue, though the spiritual as well as physical grows strong by healthy exercise. The arm of the mechanic becomes vigorous by wielding the ponderous hammer; the lowly, ignorant fishermen, following their Great Master on the sea of Galilee, grew strong in their prayers of faith as they more and more used that most beautiful element of nature. The same holds true to-day.

The prayer of faith has within it a labor of no ordinary degree; in the language of the hour, "It means business." The farmer who successfully prays for a crop of corn shows his faith by cultivating his field. There is faith, however, far in advance of this, an interior work, wherein the whole will-power of the mind is brought into requisition, and the elements of faith are subjugated to the God within us; and here is found the prayer of faith, which will always be successful.—J. P. Root.

INSPIRED FAMILY RULES.

"But I would have you know, that the head of every man is Christ, and the head of the woman is the man; and the head of Christ is God. Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church; for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they, two, shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself; and the wife see that she reverence her husband."

"Likewise, ye husbands dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. For a woman which hath a husband is bound by the law to her husband so long as he liveth; but, if the husband be dead, she is loosed from the law of her husband."

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning,

let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands. Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement."

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

AGE AN ELEMENT OF STRENGTH IN THE CHRISTIAN MINISTRY.

In almost all the churches the cry is: "Give us a young man." And so in the economy of to-day the old men, the fathers of experience, are put in by places, or quietly shelved, while young men fresh from the schools, with soft fibre, minus the ripeness of experience, rude, and unbalanced, are pushed into the focal light of prominent places, and burdened, and broken oft-times, with what hardened manhood must carry with trembling.

This is a double mistake. It dwarfs the young; it prematurely sends the fathers into the "lean and slumped pantaloons." In these prominent places, amid these multiplied demands, the young man ripens at once. Growth is arrested, and dwarfing is almost certain. Indeed, if a man start at the top where can he go, unless it be down? Yet this is the way the Church of to-day is treating her young men.

The Church also suffers. She cannot afford to put from her chief places the men of years and experience. Her situation is critical. Her demands wondrous. Her Von Moltkes, her Garibaldis, her grey-beards, must lead her armies; her Farraguts must tramp her quarter-decks, lash themselves to her masts-heads, till the purple of the morning of triumph is followed by the blazing day of the world's redemption. But it is said that age brings feebleness, is juiceless and fruitless. Her ministers are faulty, though this may be partially a result of the folly of starting from the top for which the Church clamors. This feebleness is not the result of continued activity; it is the result of indolence.

Dry rot begins in any man as soon as he ceases to go forward. The ministry are not exempt. As soon as one rests on accumulated sermon material, ceases to originate, that moment he begins to die. Old sermons are good, and need not, should not always at least, be thrown away. But fresh, and better things must be. Is it not the secret of oratory to carry each fresh effort higher than the one that preceded it? Must not the orator always surpass himself, or suffer in reputation? This is pre-eminently so of the Christian minister. Each year must be better than the last; each year he must develop more creative power in sermon effort, more life and fire in utterance, more

power of personality, more piety, more spirituality, more of every element essential to grandest success in the ministry. Living according to this rule, age would be recognized as a noble thing, and the clamor of the churches would be for men, whose silver locks are the symbols of age and power. Then the necessary limits of human life would be the only opportunity for retirement from an active, success-crowned ministry. And who can tell but there might rise a succession of Elijahs, who should spurn the shroud and the cypress at the end of their labors and days, and ride in chariots of fire into the heavens of God?—*Zion's Herald.*

THE PRAYING SAILORS.

A ship once sprang a leak in mid ocean, and there seemed no escape for the crew from a watery grave. The captain, with deep emotion, gathered his men around him, thirty-two in number, and briefly stated to them their condition. "Are you prepared for it?" he asked, feelingly.

Two men stepped forward. "Captain, we believe that we are prepared for death."

"Then," said he, "pray for me and your shipmates. I acknowledge that I am not prepared."

The two men knelt down with the company, and earnestly prayed God to save them all for His dear Son's sake. There was no jeering now at their praying shipmates. No one to scoff at their religion. Every one felt that there was comfort and safety for them only in God. While they were praying their signal of distress was seen, and a life-boat sent to their rescue. They felt as if God had sent an angel to their help, and their thanksgivings were as earnest as their prayers for assistance had been. A daily prayer meeting was established among them, and before the port was reached each one of the thirty-two was hopefully converted.

It is a blessing beyond every other earthly good to be associated in life with praying, Christian people. We do not know how many times the Lord wards off danger and trouble from us on this account, and how many blessings come to us in answer to their prayers. Choose such company in preference to any other, if you would enjoy the blessing God bestows in this life, and be fitted at last for such companionship in the world beyond.

THESE TEMPLES.

Poor bodies, how sadly we deface these beautiful "temples!" Some time and somewhere shall not even these rise up in judgment against us?

Over nothing, not even our thoughts, have we a more absolute dominion than over our bodies, and yet upon nothing do we commit such outrages. What a story the stomachs of some men could tell of long fasts, that were not for their benefit or the glory of God, but enforced in the interests of Mammon; and then fasts, against which the stomachs themselves entered protests of disgust and pain, which in due time were followed by the penalty of disease. And then what a witness the brain will be, telling of our undue use of its beautiful machinery, that at last has worn "the wheels of life away," before the Father's hand has stayed them, or else, of disuse, and rust, and

degradation, which has impaired them for this life and the life to come, and set the purely physical, animal man, to reign over the spiritual and rational to the debasement of both.

Some one has said that it takes one a lifetime to learn how to live. This is as true in a physical as in any other sense. Sins committed against our bodies are sins committed against God; and in taking care of our bodies we are taking care of what God has made very beautiful, and considered very precious.

This should even be a part of our religion. When we conscientiously apportion air, exercise, rest, and food to our physical uses, we shall certainly be in a condition to live nearer to God. By a closer adherence to His natural laws shall we not rise to a higher appreciation of the spiritual and divine, and some day be all the better prepared to give an "account of the deeds done in the body?"

It is a false religion which ignores the physical man. These bodies are not tents to be patched up for our temporal uses only; but temples where the Holy Spirit should be our guest to-day—temples to be raised at last from the dead and dwelt in forever.—*Christian Standard.*

TROUBLE BUILDS.

If the sky is fair, and the air be dry, men sleep out of doors in California, and heaps of grain stand through the long months uncovered, and barns are never built, because there is no danger of falling moisture; but if the climate were to change, and there were to be rains through the summer, the inconvenience and damage occasioned thereby would modify men's arrangements, and they would no longer sleep out of doors, and barns would be built. In other words, they would begin to have foresight. That is, they would lengthen out their life by looking forward and organizing better conditions of husbandry.

Trouble is architectural. Thousands of men but for trouble would not have been half the men they are now. The things which make men cry when they are young, make them laugh when they are old, if they only knew it.

It is not the men that get along the easiest that are the best off. Some men think that the consummation of a prosperous life would be to be on a golden canal boat, and go smoothly, without bumping, along the old dull canal, and never have to wake up, or do anything; with no oar, no steam, no noise, nothing to disturb them, only having to eat, and drink, and sleep, and be happy, all the day long. I would just as lief be the boat as the man under such circumstances. That is not the way by which men emerge from lower conditions into higher ones.

You are all dead to begin with. You are all entombed in the body. You are all, more or less, in every faculty shut up; and every man is to be got out in one way or another; and the blows which disturb you are blows which, on the rocks, are letting loose the crystals. The blows that disturb you are the blows of the deliverer on a lock or hinge, that are to set you free. If men knew what God's blows meant, they would say, "Lord, Thou art knocking; Thy knocks are hard; but I will open unto Thee." Accept trouble when it comes, for with it comes the Lord Jesus Christ.

SEEKING AND FINDING.

[From the German, by Lewis Henry Steiner.]

CHAPTER XI.

It was now imperatively necessary, that I should make a conscientious examination of myself and all around me. I looked and looked—and could not understand what I should, what I must see. I would have been able to endure all the grief, all the deprivation, if his image had remained unstained, whom God would give me power to renounce, whom I could not learn to condemn without feeling myself undone. * * No, no, it could not be. Elizabeth's information was false. There was so little probability of its truth. I began to reflect; an early intimation from my aunt with reference to the Count occurred to me,—this seemed to confirm it. But still—no! Whatever mystery might rest upon his life, his past, his future, in *himself* I could not have been deceived. In unutterable grief I folded my hands: "Thou knowest all things; Thou knowest also this; grant what Thou wilt, but only let me know that he is free from guilt."

The evening and the night passed away. I hastened early, the next morning, to the garden. In the wooded portion of the park I was hoping to breathe some fresh air, for which I had an indescribable longing. I had just closed a letter to my parents, in which I urgently begged for permission to come to them as soon as possible. Restlessly I walked up and down the solitary paths. As I was turning from one path into another, the Count unexpectedly made his appearance. I stood as if rooted fast. He seemed so surprised, so shocked at my appearance.

"Fraulein Martha! Why so deathly pale? Are you sick?"

"Not yet quite well," I replied with involuntary reserve, summoning all my strength and self-possession. "The fresh morning air, that I hoped to breathe without hindrance, will restore me." I was about to pass him, with a bow.

He looked at me surprised and likewise bowed. Then he stopped for a moment as though struggling with himself, but at last turned again slowly towards me, as if obeying an invisible inner impulse:

"Fraulein Martha, I have desired most anxiously to ask you a question for a long time. Will you, or can you answer me now?"

I paused: "What is the question?"

"In order to submit it to you with the view of receiving a decisive answer, I must first tell you a brief story. Dare I accompany you a few steps?"

I walked slowly along: "I am listening."

He was silent for a moment, and then began: "Some years ago, there lived a rich man of prominent family and eminent personal distinction upon his extensive estates. After a short but happy wedded life, he lost his wife. An only son, his pride and joy was left him. The child grew up in the ancestral castle under his father's eye. His early education was undertaken by an old female friend of his deceased mother, who had formerly been her companion—a dependent situation, but yet one highly respected by the occupants of the castle—and who took charge of the household after her death—a position she retains even to this day. When the boy reached maturer years, Siegfried (I will call him by my own name) was taken to a distant institution of learn-

ing. There he learned many things; chief of all, however, self-control; but he was never able to attach himself to any one, and always felt himself alone. Comrades he had in great numbers, but not a single friend. He was attached to his father with the most heartfelt affection, and those holy days, which he was permitted to spend at home with him, rambling through field and forest, were his most precious days. In this way, the University years arrived. Siegfried—although naturally destined to take charge of his paternal property—was to receive, first, as thorough and complete a scientific education as possible. The offer required not to be made a second time. He attended different colleges, dipped into all the arts and sciences, and in other particulars enjoyed his student years—the brightest of his life—as merrily as a young man can enjoy them."

"From the midst of this life he was called to the sick bed of his father. It became a bed of death. Shortly before he died, his father confessed to him that a crime—whose nature I must conceal—burdened his conscience, and that it could be atoned for upon earth only in one specific way. A portion of the estates, that he held, was not his righteous possession. They could not be restored to the proper owner (who had no suspicion of the facts) without compromising the father's name, unless by a marriage alliance, which would unite the two families. He had often spoken with the other person of a mutual desire to have his daughter—then only a child—married to his own son. Nothing had ever been said to the young girl of the matter, and it would be kept from her until, as a grown-up young woman, she had made the acquaintance of her secretly-allotted husband. But he—the dying man—now had no other life-wish, no other request to make of his son but this, never to bring any other maiden as a wife to his estate, but this relative and proper owner of the same."

"The father urged his son to give his solemn promise, that he would comply with this request. The son gave it. A few hours thereafter the father died, and the son was now alone in the world. He was lord of the paternal estates, but he fled from them. He roamed about the world, saw, heard, learned much, but it seemed as though all peace and joy had fled from it. The bride intended for him,—whom he had seen as a child and been pleased with—he could not take courage to seek out especially as no promise bound her to him. Perhaps, possibly, he might have learned to love her,—but the iron *must*, that accompanied him everywhere like a terrible spectre, would have certainly changed the brightest figure of light into an image of darkness. Years passed away thus. At length an occupation must be determined upon. Weary with continual fruitless traveling about, longing for rest, the wanderer wishes to return to his deserted home, with the view of remaining permanently there where he had only before made occasional, flying visits. Then—" the Count paused, "while he was once more seeking comfort and consolation in a friend's house, he found—a female soul, that took such possession of his whole inmost soul and life, as never one had done before."

The Count made a long pause, then, seizing my hand, said: "Oh, pronounce judgment for me: dare that unhappy man, dare he offer her, whom he loves more than any other being—more than himself, dare he

offer her a hand, that a promise displeasing to God, has wrung from him by a man, diseased in body and soul?"

I was expected to reply, but I was unable to do so. Unspeakable joy contended with unspeakable grief in me. Amidst the tumult of contending emotions, my mind was troubled about what I should, what I must do. The "Yes," which with irresistible heart-power was forcing its way to my lips, was encountered by a "No," coming with like invincible might from without, and closing both heart and lips. The Count's eyes were fixed upon me in unutterable suspense. I must at all events do or say something. But to pronounce judgment I could not.

"Please permit me to be alone for an hour. I am not able to find an answer for you, this minute. You shall hear from me. Farewell!"

I hastened, flew to my room. "Oh now, now for distinctness of vision, or light, pure and unclouded, to shine upon the tempest of my soul!"

He was innocent, I had not been deceived in *him*; after the anguish of the last few hours, this was a ray of joy which, bright and sacred, shone in my heart. But he was suffering also; it was a grief in comparison with which all my own joy and grief were as nothing. And he—the sufferer—left the decision, touching the only earthly life-happiness considered worthy of a wish, in my feeble hands. Oh what a blessed, a holy calling would be given to the woman, who should serve him, should bind up, heal and nurse his heart, bleeding from so many wounds? And this calling—in whose possibility for myself I scarcely dared believe, because I would not be able to accomplish his happiness—this calling, should it, dare it be mine? No, not mine! He belonged by virtue of a sacred promise, if to any female existence, to another! But would he be happy with her? I contended in the hottest struggle with myself. His peace, his happiness were of more account to me than my own. I could sacrifice *my own* wishes, but not *his*. * * Again, could he be happy with me, could I make him happy, if a doubt (however small it might be) should cling to the right of our happiness? I looked upwards: "Do Thou grant undoubted assurance! Suffer me not to give ear to my own heart, to earthly wishes and inclinations, beliefs, or opinions; suffer me to hear only *Thee*,—*Thee* alone!" I continued to look fixedly upwards; I did not suffer my eye to fall upon the earth. I would not, could not pronounce judgment; I was too weak; God Himself must give the decision for me. From His lips alone would I receive the yes or no. In my inmost soul I listened for His voice. He restored my turbulent feelings and thoughts to silence. Ever clearer, ever stronger, and overwhelming everything else I heard His decided, unconditional "No." I seized my pen and wrote:

CHRISTIAN CHARITY.—When a rosebud is formed, if the sky is genial, it is not long before it bursts; for the life within is so abundant, that it can no longer contain it all, but in blossomed whiteness and swimming fragrance it must needs let forth its joy, and gladden all the air. And if when this is ripe, it refused to expand it would quickly rot at the heart and die. And Christian charity is just piety with its petals fully spread, developing itself, and making a happier world. The religion which fancies that it loves God when it never evinces love to its brother, is not piety, but a poor mildewed theology—a dogma with a worm in its heart.

Selections.

Selected for the Reformed Church Messenger.

KNOCKING AT THE DOOR.

One bid me turn aside,
Saying He had a message I could hear
Best in some quiet place; but as I went,
I heard the busy voices of the world,
And, listening to them, answered in my pride,
That I had ears for both, and was intent
On keeping all my old companions near.

He called me once again,
Pleading that He had precious things to say,
Which He desired that I should understand;
Things which He might not tell to other men.
I said, that if I were too long away,
I could not join my company, and then
Should lose my place of honor in the land.

He told me I was ill;
That He this time had chosen for His call,
Because He saw my labor was too much,
And that I greatly needed to be still.
I answered, I was strong enough for all
That I had plann'd that morning to fulfill;
And so again shook off His gentle touch.

And yet I suffered sore:
My eyes were dim with weeping all the night;
A heavy burden preyed upon my mind;
I dared not look on the long way before;
I dared not look on the dark way behind;
Glad morning could not bring my spirit light;
The way of hope and peace I could not find.

I am grown wiser now:
And sadder, with the knowledge of my loss
Of all the holy words I might have learned,
Of counsels, whose sweet comfort would not cease.
Oh, if alone with Him, I had but turned,
Had bowed in meekness 'neath the Cross,
And found it changed to blessing and to peace!

He is not far away;
For still, at intervals, I hear His voice,
I hear His footsteps coming to my door,
Sound sweeter than the music of the day.
Enter, O Lord! Oh speak to me once more,
And I will list each word Thou hast to say,
As humbly as a child—and will rejoice.

Once more I heard His voice:
'Twas sweeter, heavenlier, more Divine,
Than any voice my ear did ever greet;
And having heard it, I will now rejoice,
For that the lost is found, indeed 'tis meet,
I should rejoice—I am forever Thine.

Thus didst Thou seek and find,
One that had stray'd far from the heavenly fold;
That he might find in Thee those joys Divine,
That are of an unearthly, heavenly kind;
I know that I am His, and He is mine;
I'll love and praise Him in those strains untold.

For the Reformed Church Messenger.

AN ANCIENT DOCUMENT.

By the Honorable John Penn, Esquire; Lieutenant Governor and Commander in Chief of the Province of Pennsylvania, and counties of New Castle, Kent and Sussex on Delaware.

To all People to whom these Presents shall come Greeting.

Whereas, it has been represented

to me, by the Humble Petition of Jost Schonewolff of the town of Bedford in the County of Cumberland in the Province of Pennsylvania, Yeoman, that the Protestant Reformed Congregation and the Protestant Evangelical Lutheran Congregation in and near Bedford aforesaid has taken up a Lot of Ground in the said Town, inclosed the same, were desirous thereon to erect a house of worship or Church for the joint use of the said two Congregations and that there was no house of worship or Church within seventy miles of said Bedford. That the said two Congregations were poor and not able, out of their own means, to carry their Pious Intentions into Execution without the Help and assistance

ance of good People who have the Promotion of Religion at Heart. And it appears to me, that the said Jost Schonewolff hath been deputed by thirty-eight of the principal members of the said two several congregations to collect the Charitable Donations of such of the good People as were willing to contribute of their Means towards the said Undertaking. And the said two congregations having humbly prayed me to grant them a Brief to collect money for the good Purpose, aforesaid, and I favouring their Request; These are therefore to permit and license the said Jost Schonewolff within the space of three years from the Date hereof next ensuing, to make collection of the good People within my Government who are willing to contribute towards the Building of a Church or house of worship for the said two several congregations at and near Bedford aforesaid, any sum or sums of Money not exceeding in the whole six hundred Pounds lawful money of Pennsylvania.

Given under my Hand and Seal at arms at the city of Philadelphia, the twenty-first Day of June in the year of our Lord one thousand seven hundred and sixty-nine, and in the Ninth Year of the Reign of our Sovereign Lord George the Third by the Grace of God, of Great Britain, France and Ireland, King, Defender of the Faith and so forth.

By his Honour's Command
JOHN PENN.
JOSEPH SHIPPEN, JR.
Secretary.

The above document is in the Historical Society of Bedford county. The President Judge of the Court ordered it to be framed and hung up in the Court House in Bedford. The Baltimore, Pittsburgh and New York papers contained copies of it, as a paper worthy of notice.

All such documents should be held by the Church. A denomination, which has no respect for its past history, must not complain if others have none.

We have a Historical Society of the Reformed Church in the United States. Although it held no meetings for many years, yet its Executive Committee has the power to call one—and in the meanwhile, carry forward the operations of the Society.

Through the efforts of Dr. H. Harbaugh quite, a valuable collection has been made, which is now in the College building, at Lancaster. All matters of interest should be sure then, to be presented. Lists of such valuable collections should be published in our Church papers, and soon we would have a collection, of which our whole Church could justly be proud.

This belongs to the Church. Let some thing be heard, and ways and means devised, by which all, who feel an interest, may know what they can do to aid this movement.

O.

JOHN KNOX'S CALL.

John Knox's call to the ministry is thus related by McCrie: "These persons were so pleased with Knox's talents, and his manner of teaching his pupils, that they urged him strongly to preach in public, and to become colleague to Rough. But he resisted all their solicitations, assigning as his reason, that he did not consider himself as having a call to

this employment, and he would not be guilty of intrusion. They did not, however, desist from their purpose; but, having consulted with their brethren, came to a resolution, without his knowledge, that a call should be publicly given him, in the name of the whole, to become one of their ministers.

"Accordingly, on a day fixed for the purpose, Rough preached a sermon on the election of ministers, in which he declared the power which any congregation, however small, had over any one in whom they perceived gifts suited to the office; and how dangerous it was for such a person to reject the call of those who desired instruction. The sermon being concluded, the preacher turned to Knox, who was present, and addressed him in these words: 'Brother, you should not be offended, although I speak unto you that which I have in charge, even from all those here present, which is this: In the name of God, and of His Son Jesus Christ, and in the name of all that presently call you by my mouth, I charge you, that you refuse not this holy vocation; but as you tender the glory of God, the increase of Christ's kingdom, the edification of your brethren, and the comfort of me, whom you understand well enough to be oppressed with the multitude of labors, that you take the public office and charge of preaching, even as you look to avoid God's heavy displeasure and desire that He shall multiply His graces unto you.' Then addressing himself to the congregation, he said: 'Was not your charge unto me, and do ye not approve this vocation?' They all answered, 'It was, and we approve it.'

"Overwhelmed by this unexpected and solemn charge, Knox, after an ineffectual attempt to address the audience, burst into tears, rushed out of the assembly, and shut himself up in his chamber. His countenance and behavior, that day till the Jay he was compelled to present himself in the public place of preaching, did sufficiently declare the grief and trouble of his heart; for no man saw any sign of mirth from him for many days together."

MARRYING A PRINCESS.

Dr. William Smith, in his book on "Woman," relates the following "love adventure," being a curious legend of Egenhard, the secretary of Charlemagne, and his marriage with the Emperor's daughter.

The secretary fell desperately in love with the princess, who at length allowed his advances. One winter's night his visit was prolonged to a late hour, and in the meantime a deep fall of snow had fallen. If he left, his footmarks would betray him, and yet to remain longer would expose him no less to danger. At length the princess resolved to carry him on her back to a neighboring house, which she did. It happened, however, that from the window of his chamber the Emperor witnessed this novel proceeding; and in the assembly of the lords on the following day, when Egenhard and his daughter were present, he asked what ought to be done to a man, who should compel a king's daughter to carry him on her shoulders through frost and snow on a winter's night. They answered that he was worthy of death. The lovers became alarmed, but the Emperor addressing Egenhard, said:

"Hadst thou loved my daughter, thou shouldst have come to me; thou art worthy of death, but I give thee two lives; take thy fair porter in marriage, fear God, and love one another." This was worthy of one of the greatest princes, and also worthy the imitation of many a purse-proud aristocrat of later times.

THEBES.

The inspection of the several tombs, palaces and temples of Thebes, superficial as it necessarily must be within the limited time of three days, was highly gratifying and in every way sustained the general impression, which reading had created. The tombs which I entered, hewed into the solid rocks, running from 200 to 400 feet, retain much of their original sculpture and coloring. The history of each king was written in his tomb, and then at his death he was sealed up with his deeds. Most men would not care to be confronted with their history all through the ages of the future life. The builders of these tombs expected never to be disturbed; the doors were never to be unsealed. But no secrecy can resist the curiosity of modern science, and the realms of the dead have been pierced and opened. In this little Ptolemaic temple, small only by comparison, Dair el Medineh is a striking representation of the judgment of the dead, or the departed soul. The Memnonium, or palace of Rameses, the great, is a grand pile. Here I first saw the Osiride pillars. Here, too, is the mammoth image of Rameses. It is cast down, the face much spoiled, but yet recognizable.

This huge image is of one piece of solid granite, weighing before broken about 887 tons. I lay on the space between the shoulder and the arm, like a child in a crib. The colossi near by, which were evidently a gateway to a royal street, leading to the Ramesium and the Temple of Medinet Haboo, stand as they have stood for ages, overlooking in silent grandeur the plains on which teemed the busy multitudes. I heard no music from them, except what they incited in my own breast.

The ruins of the temples of Karnak excel them all for interest, if not for instruction. They cover an area quite large enough for a good-sized village. The temple is 1,100 feet long, nearly twice as long as St. Peter's in Rome. There are six well-preserved propylons and two obelisks. In the great central hall are 134 pillars. Above the central avenue is an open story, giving the effect of the lower story, the first I ever saw outside of Gothic architecture. A wilderness of columns! I could only imagine how I would have felt could I have stood in a primeval forest of the mammoth trees of California. By daylight and by moonlight I saw them. As the moonbeams lighted them in the silence, some of our party sat and sung,

Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone,
He can create and He destroy.

The stars, God's eternal watchers over men, the same that witnessed the splendor of the Pharaohs, looked quietly from the sky. My wonder was not so much of the massive ruins themselves, as that here are re-

mains of art, created thousands of years ago, which the proudest modern cities are glad to remove, with which to ornament their fairest buildings and parks.—*Dr. H. B. Ridgway, in the Methodist.*

Sunday-School Department.

The matter for this Department, is furnished by a Special Correspondent.

From an article on "The Church and its Children," contained in the "New York Independent," we quote the following paragraph :

"The Church should adjust its arrangements of public instruction and worship to the needs of the children, and regular services on the Sabbath, more or less frequent, and with the participation of the Church and congregation should be primarily adapted to their upbuilding. Is it not clearly incumbent on the Church to instruct them explicitly and continually, from their earliest intelligence as to the fact of their membership in the Church of Christ, and as to all the duties, privileges and benefits of that relation? The Sabbath-school should be primarily the effort of the Church to give these, its members, the knowledge they have the right to demand at its hand, and to quicken them in the life of Christ—a training for its catechumens."

According to Dr. Vincent, the primary class in the Sunday-school is best conducted :

"1. By placing all small children together in an apartment, separate from the main school.

"2. By dividing the large classes thus formed into sub-classes, the sub-classes to be taught by teachers under the direction of a primary superintendent, who shall conduct the opening and closing exercises of the primary department or infant class."

Sir Charles Reed said recently of the English Sunday-school movement :

"There is no such organization in the country as the Sunday-school organization; nothing that approaches it in perfectness, magnitude, extent, or in influence over the people. Men in Parliament admit it; men in other countries look on the work with astonishment. . . . The work that we have undertaken is a work that no State could undertake. No nation, ever so anxious, could undertake and carry on the work which the Sunday-school teachers of this country now for years have been carrying on."

Dr. Tyng once said, that if pastors would preach oftener to children more of the sermons would be understood by grown people in their congregations. It is also true, that the preacher who interests the children by his sermons is almost sure to interest all of his hearers. Dr. Nelson, of St. Louis, puts the truth tellingly in "The Presbyterian at Work," when he says :

"There are nowadays some pastors, who come weekly among their flocks, bringing their arms full of sheaves with which to feed them, who always pull out some of the finest and fullest ears with which to feed the lambs, rubbing them in their hands' most winningly and dropping the bright kernels within their reach. Some of these, after a little, conclude to leave all the straw at home, and the chaff too, bringing only the clean

winnowed grain, all in such shape that the lambs can eat of it. Very noticeable is it, that they find the sheep also to feed and fatten all the better."

Children's Department.

MISSIONARY DRILL.

BY MRS. HUNT MORGAN.

"What a jolly thing it must be to be a missionary!" exclaimed Frank Rivers, as he and his brother were returning from a missionary meeting one evening.

"I don't think it can be very 'jolly' to see so many poor people worshiping those ugly idols, and sacrificing their dear little children to them," replied Harry.

"Well, no, of course, that isn't jolly," answered Frank; "but I meant the going all round, and having plenty of adventures with lions and bears, and all that, you know. Wouldn't you like to be a missionary, Harry, when you are a man? I should."

"Yes," said Harry, thoughtfully. "I would like to teach the people who don't know anything about Jesus. I was thinking so while Mr. Moffat was speaking."

"I shall try to be very learned," said Frank. "Perhaps, if I know ever so many languages, and lots besides, some society will send me out, when I am a man."

"But, Frank," said Harry, anxiously, "we must know something else before we shall be fit for missionaries, you know."

"Oh, the Bible, of course," replied Frank carelessly; "but we know that pretty well now."

"I don't," said Harry soberly; "I wish I did; but there are a great many parts that I don't understand at all, and what I do know I very often forget to practice."

"Well, we are only boys," remarked Frank; "all that will come when we grow up."

"But don't you remember the verse papa read to us yesterday?" asked Harry. "It was like this: 'Even a child is known by his doings.' So you see God expects us to do right as much as He expects papa."

Frank made no answer; they had reached their own garden-gate, and he did not care to pursue Harry's course of reasoning; but the next morning, at breakfast table, the subject came up again.

Mr. Rivers smiled at his two eager boys, as they expressed their delight at what they had heard, and their hope, that some day they might go to the mission field.

"If you want to be generals in Christ's army, you must learn your drill," said Mr. Rivers.

"Learn our drill, papa!" exclaimed both of the boys together; "what do you mean?"

"Why, you know, before a soldier is fit to command others, he has to learn his drill; he must march, and use his arms properly, and learn to fire blank cartridge before he is trusted with real bullets. He has to do a great many things that are very wearisome, and that seem to him almost useless; but they are all really necessary."

"I see what you mean, papa!" exclaimed Harry, joyfully. "You mean, that if we boys do our little

daily duties faithfully, even in things that we don't like, and can't see much use in doing, we shall be just learning to shoot with blank cartridge, in order to be prepared another day to fire bullets on the king's enemies."

"Yes, Harry," replied his father. "Every little duty done is training you to do something greater; learning a few verses, to please your mother or me, seems a little thing perhaps, now; but if you learn your Bible well, and ask God to teach you to understand it, how many bullets you may fire into Satan's kingdom some day!"

"I see, papa; I will try to remember," said Harry. "But we must not be late for school, Frank, or we shall make a bad start."

Morning school passed over with no event to mark it, and in the noon recess the two boys were busy preparing their sums.

"Oh, Harry," yawned Frank; "I do so wish these tiresome sums were finished! They are all about gallons of oil, and firkins of butter. I'm sure doing this rubbish will never help me to be a missionary; and I mean it; I shall really try to be one; but this is just waste of time."

"Blank cartridge!" laughed Harry, as he settled himself more resolutely to his work, which he did not like any better than his brother.

Determination soon conquered the difficulties, and he jumped up for a game at ball; but Frank piteously begged him to wait and help him. Harry hesitated a moment; he did so long to be out of the hot schoolroom; Frank might do his own sums, surely, without troubling him. A little voice seemed suddenly to whisper, "Be ye kind to one another," and his hesitation was at an end.

"Only a little more drill," he thought; and throwing all his heart into the matter, he soon aided Frank to work out the puzzling sums, and they had plenty of time for a good game before afternoon school.

On their return home, Mrs. Rivers met them at the kitchen door, with a little basket of eggs.

"Who will volunteer to do an errand for me?" she asked, pleasantly.

"I will, mamma!" cried Harry; and Frank sauntered contentedly off to read his new story-book on his favorite perch in the old apple-tree.

"I want you to take this basket of eggs to Blind Andrew, Harry," said his mother; "tell him I would have come to read to him this afternoon, but baby is so fretful and feverish, I do not like to leave her. And here are some strawberries, I want you to leave for Johnny Ray."

"Couldn't I read to Andrew, mamma?" asked Harry, hesitatingly.

"Yes, certainly, my son," replied his mother, looking much pleased; "mind and read very distinctly, as the old man is a little deaf."

Harry trudged off with his Testament in his pocket. As he passed his brother in the apple-tree, he held up his cargo of eggs and strawberries, with the merry shout:

"This isn't blank cartridge, Frank. Won't Johnny be glad?"

Frank shrugged his shoulders. He liked reading his story of lion-fights better than running on errands for sick people.

Blind Andrew was highly delighted with Harry's reading. The boy told him of his wish to be a missionary.

"The Lord bless you, Master Harry," said the old man heartily; "you've been a young missionary to me this afternoon. I shall think of them beautiful chapters you've been reading, all the weary hours when I can't sleep to-night."

From Andrew's cottage Harry went on to see Johnny Ray. The poor boy was just recovering from rheumatic fever. Harry found him looking very thin and wan, feebly trying to split some wood, which was too much for his little strength.

"Hooray, Johnny!" called Harry, as he came up to the tiny wicket; "why, you're mending famously! Only don't work before you've got round a little more. That's too hard for you."

Johnny looked up with a faint, tired smile.

"I'm so much better, Master Harry, thank you. Mother will be home from work soon, and I was trying to split her some wood; there's none ready to boil the kettle for tea, and she'll be so tired."

Poor Johnny himself looked weary enough, as he leaned against the wood pile to rest.

"There, you've done enough for the first time, Johnny," said Harry, brightly. "I'll split you plenty of wood, while you sit down under the lilac tree, and eat these strawberries mamma sent you."

The hatchet did good service in Harry's strong young hands and a goodly heap of firing was soon ready.

The evening was spent in a thoroughly enjoyable series of games by the boy, who had tried that day to do the little things for Jesus.

"I haven't done much to-day, papa," he said, "but I have tried to use the tiny opportunities—to mind my drill, you know; and perhaps Jesus will give me more to do when I am better fitted for it."

"That's right, my boy," replied his father, kindly. "He that is faithful over a few things shall be ruler over many things."—*The Methodist.*

HE COULD BE TRUSTED.

Alfred was missing one night about sunset. Mother was getting anxious, for she always wished him to be home early. A neighbor, coming in, said a number of boys had gone to the river to swim, and he thought it likely Alfred was with them.

"No," said the mother, "he promised me he would never go there without my leave, and he always keeps his word."

But seven o'clock came, then eight, and mother was still listening for Alfred's step; but it was half past eight before his shout and whistle was heard when he ran in at the gate.

"Confess now," said the neighbor, "that you have been to the river with other boys, and so kept away till late."

How the boy's eyes flashed, and the crimson mounted to his cheeks!

"No, sir; I promised my mother that I would never go there without her leave, and do you think I would tell a falsehood? I helped James to find the cows that had strayed in the wood, and didn't think I should stay so late."

James, coming up the street just then, came in to say he was afraid they had been alarmed; he and

Alfred had been so far in the wood, it made them late in getting home.

"I think," said the neighbor, turning to the mother as he took his hat to go home, "There is a comfort in store for you, by him. Such a boy as that will make a noble man."

SPARE WELL, SPEND WELL.

It is a very critical time in a boy's history when he first begins to earn a little money, and has the spending of it in his own hands. The way in which he invests his first shilling is a matter of far greater importance than he ever imagines. It may furnish the key to all his future career. It is quite as important an art to learn to "spend well" as to learn to "spare well." A boy-miser is a most contemptible, hopeless character; but a frugal, economical boy, is laying the foundation of a substantial character, and most likely of a successful business career.

When the candy stores tempt you, learn to pass on. If necessary to brace up your resolution, leave your wallet at home. I know a boy, who has been but a year in this situation, who spent everything he could command last season on expensive candies and ice-cream. There was no one to control him; his friends were at a distance, and he drew on them for funds to keep his clothing respectable. They were busy people, who had a general impression that his salary was not enough to support him—so they supplied his wants from time to time. They have but just discovered how the money went, and you may be sure, that they were not well pleased to find their confidante had been so abused. At one time he had made himself quite ill by his excessive indulgence in confectionery, and his friends had felt great anxiety about his "hard work," which was overtaxing him.

Don't indulge in luxuries in food, clothing, or surroundings which you can not afford. If you feel after a purchase, "This was not right," be sure you have made a bad bargain. If a sick mother or sister had a moral claim on you for the money, no blessing will attend a selfish expenditure of it. The noble lesson of self-denial is one you cannot begin to learn too early, because it is one your heavenly Father enjoins upon you.

Think well over your expenditures, and it will help you wonderfully to make profitable investments. Good, tidy clothing throughout is a very valuable thing for any boy, and is a letter of recommendation wherever he goes. It should correspond, however, with his occupation, and the different parts harmonize with each other, or the good effect is lost. Neatness in preference to showiness, is a sound rule. A flashy necktie never shows off well upon soiled linen, and it is a marked fact that they very often go together. If you trifle away your dollars in boyhood, you will most likely see the time when you will realize very forcibly how many cents it takes to make one. Better count the pennies now, and you will stand a far better chance some day to have dollars to count in your pocket-book.

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The source of the contributions in each case is indicated by one or more initial letters.

For terms see Sixteenth Page.

To Correspondents.—Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it. They will save themselves and us much trouble by observing this rule.

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A REQUEST, NOT A DUN.

For some time past our receipts have been unusually small. The dull portion of the business season may have in part occasioned this. It, however, has put us to great inconvenience, as our expenses are heavy and those from whom we purchase, or who perform labor for us, look for the prompt payment of what is due them.

The usual monthly statements of the accounts for books have been sent out, and those who owe us on subscription can learn the amount due from them by looking at the date attached to their name in the address. We trust, as the season for a revival of business has commenced, all will give prompt attention to their accounts and remit their dues without delay. Send by draft on some city bank, or postal order, or in registered letters.

THE MODEL PHYSICIAN.

This forms the subject of an annual oration before the Medical and Chirurgical Faculty of the State of Maryland delivered in April last by Hon. Lewis H. Steiner, M. D., of Frederick City, Md. Dr. Steiner, though he has, for some years past, had his attention largely directed to other subjects than those immediately embraced in the medical profession, has not forgotten the claims of his earlier professional pursuits. The present address evinces his abiding sense of the intrinsic importance of the profession, and his deep interest in its success. His portraiture of "The Model Physician" does honor to his head and his heart. If the lineaments of the distinctive character of his subject, so graphically and forcibly portrayed in his address, were generally to make their appearance in the members of the medical profession, it would add immensely to the dignity, as well as to the value of the profession itself.

Knowledge, according to this portraiture, forms the basis of this as well as of every other profession. To this, ability to understand and apply the knowledge acquired, excellency of moral character, and becoming energy and activity are to be added. And then, besides the rewards usually incident to the "Model Physician," if there be superadded to these several qualities, to use the fitting closing words of the address, "the gentler but still more noble graces of a Christian life based

upon a Christian faith, still higher and inexpressibly greater rewards will be his, when earth shall close upon his eyes. At the annual commencement of his college, the diploma certified that he had performed the full measure of a student's duties; but at the commencement of a still higher and more joyous period of his existence, the quiet essence of his happiness will consist in the welcome words of his Master: 'Well done, good and faithful servant.'

MINISTERIAL REPUTATION.

The following action was taken by the ministers of the Baptist denomination in Chicago and vicinity at a recent meeting:

1. As ministers, we owe it to our profession to guard each other's reputation, and help to extend each other's influence, and in general to aid each other in our work to extend our power.

2. As ministers, we owe it to our profession to be careful not to introduce unworthy or incompetent men into it. As our profession is, to a great extent, in our own keeping, we must guard it against those who will dishonor and degrade it.

3. As ministers, we owe it to our profession to withhold the hand of ministerial fellowship from those, who have been pronounced unworthy upon trial by peers, and no longer recognize them as ministers.

These resolutions have the right ring about them. They embody correct principles, the due adoption and faithful observance of which by ministers of all religious denominations, would be productive of a vast amount of good. As a general thing, ministers of Protestant Churches have too little regard for each other's reputation. Whilst they should not seek to cover the sins of those guilty of any flagrant wrong, they should frown upon all efforts at magnifying petty trifles, or creating and circulating injurious reports, even when there is not the slightest foundation for them.

They also cannot be too careful as to the character of those, whom they admit to fellowship with them in the work of the ministry; and especially should they not be too ready to encourage and uphold those, who have been tried by their peers and pronounced guilty of some wrong, that disqualifies them for their position as ministers of the gospel. There is, alas! too great a readiness among many to take such by the hand, and hold them up as martyrs to some principle or truth, or at least, as a greatly injured party. Much evil often results from acts of this kind.

THE QUESTION SETTLED.

The "Presbyterian Banner" of the 2d instant, announces, that, with that number, the "Banner" closes its sixtieth volume. It has long been a disputed question, as to which is the oldest religious newspaper in the United States. The "Boston Recorder" long contended for this distinction. Its right was strenuously resisted by the "New York Observer." The latter has, at different times, put in its claim to the honor, and seemed unwilling to

yield the point, in the face of any evidence, that might be brought in favor of another aspirant. It found a formidable competitor in the "Presbyterian Banner," and the war of words in regard to the matter, has been kept up between them at intervals during the last three or four years.

The "Presbyterian Banner," in announcing the close of its sixtieth volume, revives the subject anew, and now considers the question as finally settled. When about preparing its article for its columns, it received a letter from Mr. Samuel Bowman, of Prospect, Butler County, Pa., which the editor gives in full. The writer says, his aged mother has in her possession a copy of the first volume of the "Weekly Recorder," of which the "Banner," it is claimed, is the legitimate successor. It is bound and in good condition. Not a leaf is torn or a sentence defaced. It was edited and published at Chillicothe, Ohio, by the Rev. John Andrews. The first number is dated July 5th, 1814, and it is expressly stated on the title page, that it is a newspaper conveying important intelligence and other useful matter under three general heads: "Theology, Literature, and National Affairs." This, if the succession be legitimate, must be considered as settling the question. What will the staid "New York Observer" say to this last turn of affairs? Will she gracefully yield the palm? We will see.

SYNOD OF THE NORTH WEST.

The Minutes of the late annual sessions of this Synod have been published. They are issued in the German language, and form a neat pamphlet of seventy six pages. The proceedings evince commendable zeal and activity on the part of the members of the Synod, in the important interests entrusted to their hands. The statistics show an aggregate of eight Classes; one hundred and nine ministers; one hundred and seventy-nine congregations; twelve thousand seven hundred and seventeen members; ten thousand eight hundred and seventy-seven unconfirmed members; one thousand four hundred and sixty-three baptisms; seven hundred and eighty-six confirmations; one thousand and one receptions on certificate; ten thousand six hundred and eighty-one communed during the year; fifty-two excommunications; one hundred and seventy-six dismissions; four hundred and twenty deaths; one hundred and thirty-three Sunday schools; six thousand eight hundred and ten Sunday-school scholars; two candidates for the ministry, and \$8,486.95 benevolent contributions.

According to the latest published statistical tables, the summary of the whole Reformed Church in the United States foots up as follows: 5 Synods; 38 Classes; 597 Ministers; 1325 Congregations; 135,792 Members; 82,249 Unconfirmed Members; 13,509 Baptisms; 7,790 Confirmations; 3,760 Received on Certificate; 111,006 Communed during the year; 273 Excommunicated; 2,026 Dismissed; 5,203 Deaths; 1,137 Sunday-schools; 69,132 Sunday-school Scholars; 67 Students for the Ministry, and \$86,238.45 Benevolent Contributions.

THE BROOKLYN SCANDAL.

As is known to those of our readers, who have access to the secular press, this scandal has engaged a large share of public attention for a considerable length of time. We have purposely thus far abstained from making even the remotest allusion to it in our columns. We did this for two reasons.

The details, in many respects, were so disgusting in their nature, as to be offensive to all persons of pure and correct taste, and, at the same time, so demoralizing in their influence, that we could not prevail upon ourselves to obtrude them upon our readers.

Then, again, the whole case was so exceedingly mixed up from the very first, that it was difficult to form a correct judgment as to the guilt or innocence of the respective parties, and we did not feel like venturing upon the expression of a judgment in advance, in regard to the matter. Other religious papers saw proper to pursue a different course. We do not dispute their right or privilege to do so; but only claim for ourselves freedom to follow out our convictions of propriety in regard to the matter.

The case has made considerable progress, but has, in our view, not yet attained such a position, as to admit of forming a correct judgment as to the guilt or innocence of the parties involved. There is grievous wrong somewhere, and it is to be hoped, that it will be eventually brought out in such a way, as to leave no uncertain impression on the public mind. The guilty, whoever they may be, should be punished as they deserve, and the innocent defended and protected.

One of our regular contributors has deemed it proper to make it the subject of some remarks. They evince more or less reflection and clearness of judgment, and are certainly worthy of being seriously pondered, in view of what has been brought to light, and the aspects the affair may yet be made to assume. The case as thus far developed, is certainly a remarkable commentary upon the tendency, which certain lax views of religious obligations, are most likely to develop, and should serve as a warning to all, who may be disposed to lower the standard of Christian morality.

AN INCIDENT IN PASTORAL LIFE.

Pastoral duties form an interesting and most important portion of ministerial work. Not every one who fills the position of an ambassador of God to perishing men, has a taste for such duties, or any special aptness for performing them. There are, however, some marked exceptions to the general rule, and such often meet with incidents of a varied and most striking character. Sometimes they are pleasant and truly refreshing to his heart; and then again, they are harrowing to the feelings of his pious soul. One of the former in the history of one, who filled a pastoral many years ago, occurs to us, which it may not be out of place to relate.

The pastor was yet young in years, and had had comparatively little experience in the pastoral work, which,

however, subsequently became to him a source of great delight, and this fact doubtless was the secret of whatever success attended his future labors. He had just entered upon the duties of his charge. Several of his members resided along the slope of an adjacent mountain. He incidentally heard that one of this number, an old lady of more than seventy years, had been lying a long time ill. He felt it to be his duty to visit her, and impart to her such instruction, and minister to her such comfort, as her condition might seem to require.

One afternoon, early in November, he saddled his horse, and having put on a fur cap and such outer clothing as the wintry condition of the atmosphere seemed to render necessary for his protection and comfort, he set out on his errand of love and mercy. The home of the invalid was located about a half a mile up the slope of the mountain and about six miles from his residence.

On reaching the place, he hitched his horse to the fence, and then entered the humble dwelling, and was conducted to the room where the invalid lay, much emaciated and evidently enduring more or less pain. A number of the neighbors were present, who doubtless had come to manifest their interest in the afflicted one, and administer such relief as might be in their power to extend. The pastor was a stranger to them all, and perhaps from his free and easy manner and general appearance, the nature of his particular calling was not at first suspected.

After the usual salutation to the sick one and to those that were present, he first addressed himself to the latter. From them he learned, that the afflicted one had been a most kind and excellent neighbor, was highly esteemed by all who knew her, and had been confined to her bed a year or more with inflammatory rheumatism. To all appearance she would never again arise from her bed of sickness or even remain very much longer on earth.

He then approached her sick couch, and after a few words of kind interest, to elicit her attention and secure her confidence, he inquired whether she had any hope of ever regaining her health. She promptly answered, "No, but expected soon to die." He then asked whether "she had any fear of death." "None at all," was her prompt reply. "I have a bright hope beyond the skies." "Be kind enough to tell me what is the foundation of this hope," was his request.

In a few words, she stated, that she had earnestly striven to live honestly and uprightly in the world, and to do as much good as was in her power in her sphere of life; and whatever shortcomings might be laid to her charge, she trusted God in His mercy had forgiven her. The pastor, fearing that she had not understood the exact purport of his request, or that she might not be altogether clear in her religious views and experience, felt constrained to enter somewhat into particulars, with a view to assist her in arriving at a correct view of the nature of a true Christian hope.

"We often meet with persons," he said, "who, when they come to lie down on their dying couch, say they do

not fear to die, but expect to be happy in the world to come. When we inquire into the ground of their hopes, and ascertain its true nature, there is reason to fear, that, in many cases, they will be sadly disappointed in their expectations. They have failed to build on the only sure foundation."

"Some trust," he added, "to the mercy of God. He is so good, kind, and gracious, that assuredly He will not punish such poor sinners as they are for their shortcomings. Others, again, claim that they have lived honest and upright lives. They have never wilfully wronged any one, but have ever sought to do all the good they could in the world. God, therefore, will certainly regard them with favor, and bestow upon them the blessing of eternal life. Still others allege, that they have connected themselves with the Church, attended punctually upon its various religious services, regularly partook of the holy sacrament, and endeavored in every way in their power to discharge their duties as church members. For them there certainly cannot be any doubt as to the happiness of their condition in the world to come."

In this strain he went on at some length, dwelling upon the various false foundations, upon which individuals often build their hopes for eternity. He then added, "None of these things will avail them in their dying hour. Their hope, if it does not rest upon something beyond them all, will surely fail them in the great trying ordeal." During this recital, the interest of the afflicted one, was awakened to the very highest pitch, and at its close, she exclaimed, in an agony of despair, "If I dare not trust to any of these things, where, then, must I fix my hope?" The prompt response was, "In Christ. He is the only sure foundation, upon which the penitent sinner can build his hope for eternity. All else besides availeth naught."

The effect upon her was truly remarkable. Evident relief came at once to her soul, which had been wrought up to a state of the deepest anxiety. A marked change passed over her features. A heavenly glow lit up her countenance, and feeble as she was, she raised herself up in bed, and firmly clasping her arms together, exclaimed with peculiar emphasis, "Ah, there is my hope. In Christ I fix my trust. He is my salvation and my all."

After some further conversation, the pastor engaged with her and those present, in earnest prayer, beseeching God to be present with her in her afflictions, and commanding her to His sovereign grace through Jesus Christ, in her departing hour. When about taking his leave of her, she stated that she had been confined to her sick bed a whole year, and the conversation of no one had done her so much good, as that in which they had been engaged during the past hour, and she wished to know who it was, to whom she was indebted for so great a favor. He told her, and then withdrew, promising to call again.

He visited her several times afterwards, and was gratified to find her in a happy frame of mind. It was not long, however, before the Lord heard her prayers and took her to Himself.

The pastor conducted the services at her funeral, and was happy in the assurance, that Christ had taken one of His loved ones home to Himself.

CONFESSION AND REPENTANCE.

Luke 18.

Tact and Ardor.

(From the German of Dr. Henry Müller).

Where do we find these together? In the case of the poor publican. Five lessons of tact, do I learn from him. Brief is his penitential prayer, but who can repeat it after him from the heart without tears? God be merciful to me a sinner; it is an indication of tact, that he unites God and the sinner. You separate yourself from God by sin; but draw near to Him again by repentance. Can you lay even fire and straw together, so that the straw shall not burn? Is not God a consuming fire in His anger? Are not sinners like unto stubble? Faith, however, does this. It knows that God delights to be nowhere more than with sinners; as the physician delights to be nowhere more than with the sick.

Another indication of tact is found in the fact, that he unites sin with mercy, which are as antagonistic to each other as are fire and water. What relation does mercy hold to sin? To sin belong not mercy, but disfavor and anger. What does Moses say in regard to this? Faith, however, grounds itself upon the comforting promises of the Divine Word, in which mercy is professed to penitent sinners. Ezek. 33. Matt. 11. He makes the application to himself and says: The mercy, which is promised to all penitent sinners, will certainly not be denied to me, a penitent sinner.

A third indication of tact, is given in the fact, that he chooses mercy as a mediator between God and himself: God, be merciful to me a sinner! God here, the sinner there, and mercy in the midst. God has drawn the sword; the sinner has bared his back; mercy falls upon the arms of God, and holds back the sword. God is angry; the sinner mourns; mercy quiets and comforts. Let not your works intervene between God and you; for your works merit for you only death. In yourself, you find nothing that can mediate; therefore, despair wholly of yourself, and throw yourself entirely upon the mercy of God.

A fourth indication of tact consists in the fact, that he seeks the mercy of God only through Christ. Be merciful, he says; that is, for the sake of the Messiah, whom Thou hast set forth as a mercy-seat through faith in His blood, forgive me my sins. No saint can obtain mercy for you. In Jesus alone reposes the mercy of God. Jesus apprehended, God's mercy apprehended with Him. Yea, if you point God to Jesus' wounds, His heart must bleed, He must be merciful to you. Therefore, cling to Jesus. Is there sin in you, with Him is righteousness. In you is the curse, in Him the blessing. In you are death and damnation, in Him life and salvation. He is able to pay more than you owe. A small drop of His holy blood possesses virtue enough to blot out your sins and those of the whole world.

The last and the best indication of tact, consists in the fact, that he includes confession and absolution in one penitential sigh. The confession is, Me, a sinner, or I poor sinner! The absolution, God, be merciful to me, or, wilt be merciful! Freely confessed; freely absolved. I say: I am a poor sinner. What will God do with me? Reject me, He cannot; His mercy will not allow it; much less His oath; He has sworn, "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezek. xxiii. 11. God must answer me: I am merciful to you. Ah, yes! On earth justice goes before mercy. In heaven mercy goes before justice. There is ever mercy with God for a poor sinner. God Himself follows the sinner up, offers him mercy, draws him and calls: "Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever." Jer. iii. 12. Therefore, I venture to turn back with the prodigal son, and say: "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." Luke xv. 18, 19. God will do it; that I know.

THE BEECHER-TILTON SCANDAL.

By the Brooklyn Church, the country has been served, for a considerable time, to not a very savory dish, yet one, that seems to have been generally relished, with a good degree of eagerness. After being suppressed for four years, under the hope, that Pilate and Herod might be made friends again, and, that the alleged charges might, in some way, evaporate, the whole filthy matter was brought to the light, and has since been the leading sensation of the day. The Committee appointed by Plymouth Church, to investigate the charges, having attended to their duty, have finally concluded their labors and submitted their report. The general expectation as to the character of this document has been fully realized. With the appearance of candor and fairness, it carries in it altogether more feeling than comports with proper judicial dignity, and an amount of special pleading, which greatly weakens the general conclusion of innocence on the part of Beecher, at which it arrives.

The judgment of men generally, as this was conditioned by the evidence, which was given to the country, *ad nauseam*, will remain, as we suppose, very much as it was prior to the appearance of this report. The want of ability to prove guilt, in the formal and technical way required by such an investigation, does not, of itself, establish beyond doubt, the fact of innocence; so that the judicial rendering of the Committee can hardly be expected, in this view, to meet the whole demand of the case, or remove the unpleasant suspicions, that will still cluster around it. It may be possible, that the whole charge was concocted by Tilton, in view of what he considered to be the wrong conduct of Beecher towards him, in his business

relations; but the conduct of Beecher, in remaining silent during so long a period, and in the face of charges so fatal to his moral character and good standing, the force of which, he himself shows in his letters, he felt so deeply, is strongly against this view. Though possible, it is not probable. Those who have become familiar with the character of Beecher, as all have had ample opportunity to do, know that he is not ordinarily frightened by mere appearances. If nothing real existed, as the basis of the charges, which Tilton preferred, why did not Beecher, at once—led by his sense of injured innocence, rendered indignant, as it had a full right to be, by the wickedness of the attack,—rise up and defend himself, by forcing, as in that case he had the power to do, an acknowledgment of the lie on the part of Tilton? Connecting the ordinary boldness of Beecher's character with the manifest timidity, which is here exhibited, in quietly bearing for so long a time, a trouble, which made him even wish to die, it is hardly natural for the mind to believe, that the charge was a pure fictitious invention on the part of Tilton, however difficult, on the other hand, to credit Tilton with anything like Christian, or even manly virtue.

And what reason was there, beyond the mere assertion by Mr. Beecher of blackmailing, to throw out the evidence of Mr. Moulton, whose "hand," as Beecher confesses, in one of his letters to Mrs. Tilton, "had tied up the storm, which was ready to burst upon our heads." As between these two men, Beecher and Moulton, the question is one purely of veracity. Moulton affirms guilt, affirms it on the ground of Beecher's voluntary confession. Beecher denies; and as the basis of his denial, alleges the design of blackmailing on the part of Moulton. Which of the two speaks the truth? This is the question, which all justly ask. The report of the investigating Committee has not decided this point; and until this matter of veracity is determined in some sure and definite way, the people must continue to depend upon their own judgment, in view of the evidence, as to the question of guilt or innocence.

Neither party can well afford to allow the case to remain where it now stands. If Tilton knows himself to occupy truthful ground in the matter he charges upon Beecher, he is simply bound, by every consideration, to have the truth vindicated and the crime fully exposed. No one can sin more deadly and grievously against another, than by entering his family, estranging the affections of his wife, and from this, passing to the act of adultery with her. Here is an offence, which nature will not allow a husband to condone or conceal; and if Theodore Tilton knows the facts, as he alleges he does (though his silence in regard to them, for so long a time, is certainly unaccountably strange), he must, as a man, to say nothing of his honor, press the case to its fullest and most positive revelation. And Beecher, on the other hand, if he knows Tilton is lying and himself to be innocent, must feel himself constrained, not only to establish his purity beyond all reasonable doubt, but also to insist upon the heaviest

penalty in the case of one, who could so maliciously seek to destroy all that is sacred and precious in human character. A point is here reached, at which both are absolutely committed to press the case to the extremest end. Compromise, agreement, hush-money, all is now simply out of the question. This would certainly be damaging to one party and most probably to both. The case, under the form, no doubt, of a sort of cross-fire, will now go forward in the Court, and we may expect to have all the filthy, demoralizing testimony, which has already been published, with a good deal more besides, again spread broadcast over the land.

The whole case, in its personal connections, is rather a sad commentary upon the would-be reformers of modern society. Beecher, Tilton, Moulton, Butler, Anthony, Woodhull, and Hooker, make, altogether, a rather delectable set, in view of the general criminations and re-crimes, to which the main charge against the first has led. But for the exposure, which has recently been made, it would be difficult for any to conceive, or even dream of the amount of nastiness, which has been concealed among a class, which was considered by the country generally, as specially elite, aye, the leaders of the most refined and literary circles of society. The delusion has at length been broken. A creedless Church, even though the charge of adultery should not be fastened upon its pastor, has shown itself to be altogether too reckless to be the model of a pure Christianity for the country, which, in the pride of her heart, Plymouth has for many years affected to be. The opposite of what men so eagerly profess, is often, most generally the truth. Puritanism ought to be pure, but like Phariseeism of old, which commanded ordinary men to stand aside as less holy, it is capable of becoming very impure. No scandal upon the Christian name and profession in this country, has ever been greater than that, which has arisen in Plymouth Church, the very centre of the Puritan System; and no class of men have ever stabbed society and common morality so fatally, as these professed leaders of society and morality have done.

The case, however, as we regard it, is not such as ought to be wholly regretted. It is possible, and even probable, that it may lead to a good in the end, which will be greater than the evil. Christianity is in no way bound up with the fortunes, either of Plymouth Church or its pastor, Rev. Henry Ward Beecher. It stands unaffected, though the former should sink a thousand fathoms in mid ocean, and though the latter should be proven the veriest debauchee and sneaking villain, that ever crawled upon the earth. If, by this scandal, Christianity shall become dissociated, in the mind of the country, from the debasing humanitarian caricatures of it, which have, from Sunday to Sunday, for the last twenty years, been given out from the Plymouth pulpit, we shall regard this as an ample compensation for all the demoralizing effects, which have been produced by the indecencies, which for

the last few months the "Plymouth brethren" have spread over the country.

G.

STRAY THOUGHTS.

THE PROMISE.

There are men who say: "We would be Christians for what religion affords us, even though it contained no promise of eternal life." Such assertions may be made with the best intentions, and without the least consciousness of insincerity; but for all that they are fallacies and deceptive. It is true, that the Christian life has many pleasures, that there are many clear fountains by the way-side to slake the traveller's thirst; but all these compensating delights derive their chief value from the hope that urges us onward to gain the prize. Not until you find a merchant entering upon a business, in which he is certain of not making a cent, and a laborer out of employment getting into a treadmill to enjoy the sweets of labor, can you expect to find a Christian bearing the cross without the hope of wearing the crown.

AMBITION.

It is usual to regard ambition, or the desire of temporal advancement and improvement, as sinful—and, indeed, it may easily become so, when we desire prosperity for its own sake, in order that we may revel in a fool's Paradise. Any desire is sinful, whose fulfillment will minister only to that pride of life, which makes man swell with vanity and forget God. But, on the other hand, no one can possibly persuade us, that it is a virtue to be lazy. To rest quietly on the lees, without seeking to improve your mind or condition, or to extend a hand to relieve your suffering brethren, is anything but a sign of Christian virtue.

It is not only our privilege but our duty to extend our influence for good by every laudable means. God has placed us in a great work-shop, with tools and materials scattered all around us. The work to be done is enormous; but there is fortunately a division of labor. Your work is not mine, nor is mine yours; but can we possibly imagine, that the Master will excuse us for being drones in this great busy hive, because, forsooth, we are not ambitious?

OUR IGNORANCE.

To hear some men of science talk, one might suppose that they knew almost everything; and yet, if they were honest, they would confess that they know very little, and that little very imperfectly. They are still confronted by most of the problems which puzzled the ancient sages. They know something about the phenomena of nature, but next to nothing about their causes. In every direction their vision soon reaches their utmost limits. They cannot even tell us whether the nearest planet is inhabited. Their science teaches them nothing concerning the origin of the universe, and hence they invent elaborate theories to account for the existence and condition of the world and man—theories so utterly repugnant to our finer feelings, that even simple common sense rejects them.

The case is very similar with reference to our knowledge of the facts of

the kingdom of God. When, for instance, we take up the Creed, we find that every article is an object primarily of faith—not of knowledge. We cannot get further than the beginning of the first article. Do we really know anything concerning God the Father? It is not in the mind of man to form any conception of the Infinite. All nations have joined in the Patriarch's cry, "O, that I knew where I might find Him!" but not one of the world's great sages has been able to tell us anything about Him, which we are able to comprehend. We talk about the attributes of God, but must confess our inability to understand a single one of them. Who can fathom the thought, that He knows all things that ever have happened and that ever will happen, and yet gives His subjects that freedom of the will, without which virtue and vice would be alike impossible? Who can understand how God can be Omnipresent, and yet remain in Heaven with His Divine essence undivided and undivided?

In all these respects man is by nature in the dark, and in this darkness most men continue to grope until the end of life. They refuse to accept the great truth, that creation is explained by redemption; that, because we cannot come to God, He has come to us; "so that those who believe on Him might not abide in darkness." If we walk in His light, and thus become the children of the light, the problems which perplex the natural man will no longer trouble us. We will not, in every instance, be able to solve them, but we will be in the daylight, and the objects which terrified us in the dark will cease to attract our attention. We will behold "the bright light that shineth in the clouds," and though our sky should not be as we could desire, we will be content to wait until we are admitted into that better world, where the Lamb is the light of His people—

"Where not a hov'ring cloud obscures
The never-ending day."

D.

FRANKLIN AND MARSHALL COLLEGE.

The opening of the Fall Session in this institution, located at Lancaster, Pa., took place on Thursday, the 27th of August, under very flattering circumstances. The accession to the number of students is quite encouraging, and all seems to be life and activity. The opening of the Academic Department, under the direction of Prof. D. M. Wolff, took place at the same time, with very fair prospects. The opening address was delivered by Prof. Wm. M. Nevin, who fills the Alumni Professorship of English Literature. For the following synopsis of it, we are indebted to the "Lancaster Intelligencer":

The subject of the occasion, which occupied about three quarters of an hour in delivery, was "The Grecian Idyl and the Scottish Pastoral Compared." In the elucidation of this subject, Prof. N. compared the two poets, who were the truest representatives of these respective schools of art; Theocritus, the great originator of bucolic poetry, and Allan Ramsay, the

Ettrick shepherd, who rendered important service to Scottish literature, by his charming pictures of the rural life and the scenery of his native lowlands.

In opening, Prof. N characterized the poetry of Allan Ramsay as more truly pastoral than any of the bucolic productions of the greater English poets, Ben Jonson, Milton or Fletcher, who in part drew on their imaginations, whose scenes were laid in feigned Arcadias, and whose shepherds and shepherdesses were lords and ladies in disguise. Ramsay, however, described rustic manners as they really existed in modern Scotland, and therefore can be fairly compared with Theocritus, who belonged to the same tribe in ancient Sicily. For the Grecian Idyllic there were advantages which were lacking to the Scotch poet. Pastoral poetry is at best an exotic in a northern clime. There is that in the landscapes of the countries, which gave Theocritus certain advantages. The warm, open scenery of Sicily, with its lattices of olive foliage, scarcely veiling the laughing sea and bright blue sky, its pure air, and the dazzling rays of its soft Summer suns, were more congenial to pastoral life and poetry than the umbrageous foliage, the dark and mournful shade of the pines, the sombre roofage and the long vistas of northern forests.

Again by the classic legends and mythological beings of which his country was possessed, was the Grecian poet inspired to the delineation of pastoral scenes, the life of which these classic myths affected largely. These characters of ancient fable entered into the pastorals of Theocritus in the sculpturesque attitude of repose, and never partook of the fierce proportions of heathen deities.

Allan Ramsay had no such mythology to fall back upon. The old Norse Gods, Thor, Odin and the like, were too terrific for the purposes of the pastoral. Even the historical and domestic legends of Scotland, were too tragic for bucolic verse.—There were here no idle shepherds piping to one another their love songs, and even the material, which might have been furnished in the vulgar belief in brownies, kelpies and wraiths, was not afforded him, because these did not enter into the daily life of the shepherd. Notwithstanding these and other disadvantages, he succeeded in admirably setting forth the simple charms that underlie the facts of common pastoral life. He was favored equally with Theocritus in the adaptation of the Scotch language to the expression of pastoral sentiments. For this the Scotch dialect is peculiarly fitted. Too fond, familiar and humble for lofty flights, it is capable of expressing the softest emotions and tenderest sentiments, and is especially suited for domestic, amatory, social and patriotic songs.

Inanimate nature was by these two poets differently beheld. With the Greek, everything to be admired was humanized. In modern poetry the outward objects of nature are more faithfully represented.—The feelings of the modern poet could not so well be expressed by painting or sculpture; they are more impassioned than those of the ancients, and hence it is that in modern times music is the prevailing

art. In times later than those of Allan Ramsay, the Scotch pastoral took even more the form of the lyric. As instances of this, the speaker read from the poems of Henry Scott Riddell, whose early life had also been spent in the wild forests of Ettrick, and whose "Wild Glen sae Green" is a fine specimen of the Scotch lyric.

In conclusion were noted the most striking differences between the shepherds of ancient Sicily, and those of modern Greece, viz: A preference for the day on the part of the dwellers in the southern clime, the more sculpturesque attitude of the subjects of Theocritus, the more complete sympathy of the Scottish poet with nature, and finally, the tendency of the latter to set forth of his pastoral heroes the moral rather than the physical beauties. While Theocritus delights to show off the fair physique of a Hylas, a Thyrsis, or an Adonis in graceful attitude, or reclining posture, the Scottish maiden most makes the burden of her song, the constant love and fidelity of her laddie, whose highest recommendation and praise were

"For he's aye true to his lassie—
He's aye true to his lassie
Who wears the crook and plaid."

The address, of which the above is but a meagre abstract, was listened to with great interest and received with applause. It was another rich addition to the labors of Prof. Nevin, in this field of literature and his efforts to bring into prominence the beauties of the Scotch dialects, are attracting considerable attention in the literary circles of the country.

THE PROTESTANT EPISCOPAL CONGRESS.

Signs of trouble are already apparent in regard to this Congress, to meet in New York on the 5th of October next. In answer to an invitation to preside at this meeting, Bishop Potter has written a letter to the Committee of Arrangements, in which he states his "strong disapproval of the design to hold such a meeting at such a time and such a place." He intimates that he had been in consultation with other bishops in regard to the matter, and that they held the same views and had expressed the same views concerning it. These are the "inopportunist." The bishop says "he expects nothing but evil from the movement," and adds, "If I may judge from the opinions expressed to me, or in my presence, there will be throughout this country, among conservative and thoughtful churchmen, so soon as the subject shall have been thoroughly understood, a very strong feeling of disapprobation at the attempt to call together such a body at such a place and time. The measure will be judged by its own obvious capabilities and inherent, unavoidable tendencies, and not by the professions of its originators, however respectable they may be."

From the New York Church Journal we glean the following purpuses of the Congress: On Monday, October the 5th, a preparatory divine service will be held in Calvary Church. The Bishop of Rhode Island has been invited as the preacher for the occasion.

On Tuesday morning the session of the Congress will take place, in the Hall of the Cooper Institute, at which two papers will be read on the topic, *What are the limits of Legislation as to Doctrine and Ritual?* For the subsequent discussion of this subject, several speakers have been appointed.

Wednesday will be occupied with the topic, *What is the Relation of the Episcopal Church with other Churches?*

On Thursday the question will be, *In what sense is Private Confession Permissible in the Episcopal Church?* From what appears in the *Church Journal*, quite extensive arrangements have been made for the meeting. A long list of Vice-Presidents is published. Bishop Potter, however, has declined the invitation to preside as the Chairman of the meeting. This will be looked upon with regret, and will likely have the effect somewhat to dampen the ardor of its friends.

It may be seriously doubted as to whether this is the best mode that could be devised, by which to remove the causes which have divided this Church, and bring together the belligerent parties into theoretical and practical agreement. Discussions have the effect, most generally, of suggesting new divergencies, instead of destroying those that already exist, of exciting increased feeling, instead of diminishing it, and of fixing more determinedly in the mind the purpose of adhering to the general principles on which the respective parties stand. The subjects themselves are radiant, and it will require more grace than controversial clergymen are ordinarily credited with, to keep cool amid the general heat which will be created. We express the hope that, if the meeting should take place, each member may be properly fortified by Christian humility, and that good, and not evil may result from it.

G.

WHAT CAN BE DONE?

The following brief letter is one of quite a number, similar in character and tone, which we have received:

KITTANNING, Aug. 25th, 1874.

Rev. F. K. Levan,

Dear Brother:—Your circular was received some time ago, containing the printed Resolutions of the Board of Missions, in regard to carrying forward the work in our Sunday-schools.

We have taken action on this paper, and resolved as a school to hold quarterly meetings and collections for the cause of Missions.

Whatever is raised, will, of course, be credited on our classical apportionment. I hope all our Sunday-schools will respond, and thus render great assistance to the Mission work.

Yours in Grace,

D. S. DIEFFENBACHER.

There is scarcely a Classis in the three eastern Synods in which a good beginning in the matter has not been made. Wherever it comes to be understood, it meets with the kindest favor. During a late visit along the Lehigh, we made arrangements with Loos, Snyder, Strassburger, Wagner and Koplin for adopting the plan at once, and the Church will doubtless hear a good report from the schools of

their charges. The one great difficulty we have so far encountered, lies in union schools, so prevalent in East Pennsylvania. The pastors are quite willing to enlist their co-operation; but this can only be done where the Lutherans also agree, and then they jointly divide the funds. Why should not this, however, be done in many cases? It would be a common advantage.

F. K. L.

A SURPRISE PARTY AT BEDFORD.*

On the 27th of July, Rev. and Mrs. H. Heckerman were induced by one of their former parishioners, to take a carriage ride to the Bedford Springs. While absent, the furniture was removed from the bed room, and a costly solid walnut marble top set of furniture put into its place, with other articles to adorn the room. On their return, they found the house filled with members of the Bedford charge. Before they could recover from their surprise, Rev. E. N. Kremer, the present pastor, came forward, and in the name of the members of St. Paul's, Pleasant Hill, and Bedford congregations, assured them, on this the twenty-eighth anniversary of their marriage, of the deep interest felt by his flock in their welfare, and presented this furniture and also an elegant gold-headed cane, as a pledge of their regard for his pastoral services of nearly a whole life.

Rev. H. Heckerman, overcome by surprise, briefly but feelingly replied. He spoke of past labors, comfortable surroundings, attachments to the people, interest he felt, and returned thanks for these tokens of kind regard, and said, that he "would use the cane to support his feeble body down the declivity of life."

The ladies, in the meanwhile, prepared a well-laden table, to which all were invited. Thus ended another of those occasions of ministerial regard, for which the Reformed people of Bedford county are famous. Never will pastor and people forget this day, when they met in the house of him, who labored so long and faithfully among them, to bring him a tribute of respect, which was to him more than gold.

The Great Head of the Church is not unmindful of those, who show love and sympathy to His servants, such as have spent their lives for His Church, and are now waiting for the call to return from their labors.

Bro. Heckerman is in feeble health. His cheerful and hopeful spirits, which all have noticed, who ever were acquainted with him, still keep him up.

H.

* The above communication was received several weeks ago, but was inadvertently mislaid. It has, however, not lost its interest. The writer will, therefore, please excuse the delay. Ed. of Mess.

THE SUNDAY-SCHOOL CONVENTION OF ST. JOSEPH'S CLASSIS.

This convention opened its sessions, according to appointment, in St. Paul's Church of Colon, Mich., August 20th, with a sermon by the Rev. S. Z. Beam.

The Convention organized on the following day by the election of Rev. W. G. Hackman, President; S. Z.

REFORMED CHURCH MESSENGER.

Beam, Secretary; and Rev. E. R. Williard, Treasurer.

On making up the roll, the following members were found to be present:

Revs. H. Bair, W. G. Hackman, E. R. Williard, J. R. Skinner, and S. Z. Beam. Lay delegates, Lewis H. Beam, and John Yeatter.

Wm. H. Overholt afterwards appeared and took his seat.

During the afternoon of the second day's sessions, Rev. E. R. Williard returned home; so it will be seen, that only four ministerial and three lay-delegates were present. It is very greatly to be regretted, that the majority of the members of Classis do not manifest any interest in the cause. It must be said, by way of extenuation, that two of the brethren, Revs. Schlosser and Gehring, were prevented being present by sickness.

The few who were present, however, attended to the duties assigned them, pleasantly discussed the several topics named in the programme, and arrived at the following conclusions with reference to them, viz.

On the question of the relation of the pastor to the Sunday-school, the following preamble and resolution were adopted:

"WHEREAS, we regard baptized children as members of the 'Covenant and Church of God,' and the Sunday-school, which is principally composed of them, as the nursery of the Church;

Resolved, That the pastor of the Church sustains the same relation to the Sunday-school, as he does to the Church."

The question relating to the duties of parents to aid the Sunday-school cause, was disposed of as follows:

"Resolved, That the parents within the bounds of St. Joseph's Classis, be earnestly enjoined to use their influence and their means, in promoting the Sunday-school interests of the Church."

A resolution was also adopted, requesting Classis to set apart one day of its annual sessions for the purpose of attending to the Sunday-school interest within our bounds. The Secretary was instructed to make a brief statement of the proceedings, through the columns of the "Christian World," and the "Reformed Church Messenger."

A vote of thanks was returned to St. Paul's congregation, for their hospitality to the members of the Convention.

Wakeshma, was chosen as the place, and Thursday before full moon in May, 1875, at half-past seven o'clock, as the time, for the next Convention.

It is hoped there will be a fuller attendance at the next sessions.

S. Z. BEAM,
Secretary.

CHURCH ITEMS.

Lewisburg, Pa.—The Reformed churches constituting this charge, have extended a call to the Rev. D. G. Klopp, pastor of Trinity Reformed Church, of this city. It is not yet known what disposition he will make of it. The church he has served so successfully in this city, since its organization, will be loth to part with him, should he prefer to exchange a city residence for a rural district.

Wooster, Ohio. The Rev. H. Hibbush, of Columbiana Co., O., has accepted a call to this charge. His post-office address will accordingly be hereafter as above.

Lake, Stark county, O.—Rev. P. J. Spangler, late of Plymouth, Indiana, has accepted a call from this charge. His post-office address is changed accordingly.

For the Reformed Church Messenger.

AN OPEN EPISTLE TO REV. JACOB

D. ZEHRING,

German Reformed Minister, Cadorus, York County, Pa.

Whence the name Zähring, Zehring, Zearing?

ZÄHRING, ZEHRING, ZEARING. This name is derived, says Mintzel, from Zeyring, the name of a province in the upper part of Judenburg, Germany. The legendary origin of Zähring is thus related in the *Ancient Frieberger Chronicles*. Their ancestor was a charcoal burner, who accidentally discovered some silver in the earth, with which he covered the smouldering wood, and gradually collected an immense treasure. An emperor, who had taken refuge on the Kaiserstuhl mountain, in Breisgau, fell in great distress, and promised to bestow his daughter's hand on the person who would come to his aid. The charcoal burner laid his ponderous riches at his feet—wedded the princess, was created Duke, and built (A. D. 1113) the castle of Zähring, and the city of Freyburg, Baden." Mintzel, 245.

Another Legend says: Because the charcoal burner had saved the emperor's life, he gave him his only daughter as his wife, with the province bearing the name Zehring, in the Grand Duchy of Baden. The emperor, having presented the charcoal burner with his only daughter as his wife, said: Zühe, old German of Ziehe, take possession of the province, and take this Ringer, Ring, as a memento, and your name shall be Zühringer."

Tradition has it, that the Zährings, Zehrings, Zearings of Pennsylvania, descended from the House of Zähringen, of Baden. In Freiburg, there is still a hotel, called Zähringer Hof. Zähringen is the ancient capital of the Breisgau, situated on the outskirts of the Black Forest.

The first Zähring who came to America, between 1732 and 1735, was Ludwig Zähring, who settled previous 1732 two miles east of Jonestown, Lebanon Co., owned a large tract of land adjoining Church land, on which stood for years the long-ago decayed German Reformed Swatara Church, where Rev. Conrad Templeman baptized, 1740, Martin Kepler, son of Henry Kepler. In my *Genealogical Family Register of the Lineal Descendants of John Jonas Rupp*, one of whose daughters married Heinrich Zähring, a grandson of Ludwig Zähring the First, you may find many names of his descendants, among others your own, though you are not a lineal descendant of John Jonas Rupp.

LUDWIG ZÄHRING, the American Patriarch of a numerous progeny, had four sons; also several daughters. I. HEINRICH ZÄHRING, born April 5th, 1737, died April 5th, 1818, buried

at Jonestown; had sons: 1. Heinrich, who married Elizabeth, daughter of John James Rupp. Her lineal descendants, dead and living, number nearly four hundred: 2. Hans Jacob.

3. Hannes or John. 4. Ludwig.

II. LUDWIG ZÄHRING, born 1739-41; who settled, after the Revolutionary war, near Pittsburgh.

III. MATHIAS ZÄHRING, born 1741-5, who settled, prior to 1785, at Woodstock, Va.

IV. CHRISTIAN ZÄHRING, born 1757, your Paternal Grandfather, lived near Jonestown, removed to Miami Valley, O., where he died, June 15th, 1832. He had thirteen sons.

The Zährings, Zehrings, or Zearings, are a prolific family. If all could be ascertained, the name, in its varied orthography, would present no less than three thousand dead and living.

I. D. RUPP.

Miscellaneous.

THE TIRED SOUL'S VICTORY.

"Does my heavenly Father really care for me?" The words came from a lady sitting by an open window; her brow bore the trace of care and sadness; her eyes were suffused with tears. There was no lack of works of art to please the eye in that splendid mansion. As if to add to the attractions, which a pleasant home presented, nature was spread out before her in all its beauty. The little rill flowing on toward the river, the fields of golden grain ripe for the harvest; the trees waving in the breeze; and the birds singing among their thick foliage, all seemed to say, "He who creates us never errs." But the thoughts of the sorrow-stricken one were not on any of these; she called up in her memory the years that had flown—years that brought with them scarcely anything but sunshine. But there had come a withering blight over this fair picture, and how changed was now the scene! Within two year's death had thrice entered the home circle. The spoils he had won, the husband and two children, whose smiles made home happy, were sleeping in the grave-yard near by; and as the mother's thoughts wandered to the silent spot, she asked with eager longing, "Shall the dead live again?" A peculiar sadness lingered in her thoughts, and she tried in vain to look cheerful. "Why am I thus left alone?" said she. Then, as her bereavement, her loneliness, her blighted prospects, recurred to her mind, she exclaimed, almost with a spirit that questioned its Maker's goodness, "Does my heavenly Father really care for me?"

A servant girl, who, perhaps, scarcely knew she was doing anything for the Master, passed by the window singing:

Though waves and storms go o'er my head;
Though strength and health and friends be gone;
Though joys be withered all and dead;
Though every comfort be withdrawn;
On this my steadfast soul relies—
Father, Thy mercy never dies.

The cadences of these beautiful words, borne on the still Summer air, found an echo in that stricken soul. She rose from her reverie of sadness, wiped away the falling tears, and looking not toward the silent tomb where bodies were crumbling

back to dust, but to the spirit land, whither her loved one had gone, she said, with a faith she had never before known, "Though He slay me, yet will I trust Him."

DECLINE AND FALL OF AN OIL CITY.

It is not only individuals, who have suddenly increased in prosperity, and as suddenly gone down into nothingness; there are cities (says the Boston Journal) of which the same can be said. Such a one is Pithole City, Pa. Within one month from the completion of the first house, this city had a telegraph office and hotel, costing the owners \$10,000. In one month more there was a daily paper established, and in the next a theatre; in another month another theatre, and then an academy of music. In six months there were 74 hotels and boarding-houses; in the seventh month the city had reached its highest prosperity. It then had about 15,000 people, elaborate water-works, a City Hall, and an expensive city government. Then occurred the completion of labor-saving enterprise—the so-called Miller Farm Pipe Line—by which the petroleum was sent off independent of the laboring population. At once 4,000 persons were out of employment, while 2,000 houses became useless. This was the death-blow to Pithole. At once the hotels, the theatres and the telegraph office were closed, and the daily paper stopped, whilst almost every one packed up his trunk and moved out. Only nine families remain out of a population of 15,000 souls, while the railroad from Pithole and Oleopolis runs only one train a day, consisting of a locomotive and a single car, which usually is empty; but the company is obliged to keep running, otherwise the charter for the road would be lost. They still hope against hope for better times for that unfortunate city, which in only seven months was born, full-grown, got sick, and died. Undoubtedly this is a case unparalleled in history, modern or ancient. Neither Egypt nor Greece can give examples of such rapid changes.

AMBER.

Amber, so extensively employed as mouth-pieces for meerschaum pipes, and cigar holders, is believed to be a fossilized vegetable gum, of rosin. Anciently a fabulous origin was attributed to it. As it was found on the sea shore after a storm, it was said to be solidified tears of the sisters of Phaeton, or of sea nymphs. It is of a yellowish color, frequently streaked with milky white, the yellow color being semi-transparent. Those specimens which have a clouded, milky appearance are the most highly valued, as the clear yellow can be imitated by recent and cheaper gums. It is singularly electrical, when rubbed, developing negative electricity to such a degree that in manufacturing it into forms, in which it is sold, the workmen are sometimes affected with nervous tremors, and they are obliged frequently to change the pieces they handle.

It is found on the Baltic coast of Prussia, either washed ashore after a gale, or entangled in masses of seaweed. It is found in this country at Amboy, N. J.; at Gay Head, Martha's Vineyard and at Cape Sa-

ble in Maryland. Leaves of fossil plants and tropical insects are sometimes found imbedded in it, a fact that has given rise to some pretty poetical conceits. In the East it is highly valued, and has been used as a form of concentrated wealth as are diamonds and other precious stones. When heated, it exhales an agreeable odor, and for this, among other reasons is in great request as mouth-pieces for pipes.—*Scientific American.*

FINGER RINGS.

Ornaments of various kinds have been worn from all ages, both by civilized and uncivilized nations, but it would probably be impossible to point to any single ornament connected with which so much interest attaches as to the finger ring. It is of great antiquity, and during centuries of years has been associated with the most important concerns of life, both in matters of ceremony and affairs of the heart. It has been used as a means of recognition, as a credential, and as a form of introduction insuring hospitality to the bearer of it. Royal edicts were promulgated through its medium, and power was transferred by its means.

When Pharaoh committed the government of Egypt to Joseph he took his ring from his finger, and gave it to the young Israelite as a token of the authority he bestowed upon him. So also when Ahasuerus agreed to Haman's cruel scheme of killing the Jews in all the king's provinces, he took the ring off his hand and gave it to Haman as his warrant, and afterwards, when he commanded Mordecai to write letters annulling the former decree, he ordered them to be sealed with his ring.

A ring formerly marked the rank and authority of a man, and the king's ring was as important a part of the insignia of royalty as his sceptre or his crown.

The form of the ring is emblematic of eternity and its materials of pricelessness. Lovers are united by a ring, and departed friends are often kept in remembrance by the same token of affection. All these qualities sufficiently explain the reason why in old tales and legends the power of the ring is a fruitful source of interest. The celebrated Sanscrit drama which Kalidasa wrote upon the beautiful Sakuntala turns upon Dushyanta's recognition of his wife by means of a ring which he had given her. The known fact that fish greedily swallow any glittering object thrown into the water has been taken advantage of by old story tellers, who never tire of relating how lost rings have been found at the proper nick of time in the stomach of a salmon or a mackerel.

Finger rings are mentioned in the first book of the Bible, and they appear to have been much worn by the Jews in all ages. The ladies of Palestine adorned their hands with glittering rings, and chiefly valued those which were set with rubies, emeralds and chrysolites.

Signet rings of gold, silver, and bronze were much worn by the ancient Egyptians, and these were frequently engraved with representations of the sacred beetle or scarabaeus. This insect was venerated in Egypt when alive, and was embalmed after death. It was worshipped both as the emblem of the sun and as the symbol of the world. The rings of the lower

classes were usually made of ivory and porcelain.

Sir Gardner Wilkinson describes a ring in the possession of a Frenchman, at Cairo, which was one of the largest he had ever seen. It contained twenty pounds' worth of gold, and amongst other devices engraved upon it was the name of a king, the successor of Amunoph III., who lived about 1400 B. C., and was known to the Greeks as Memnon.

There is no reference to rings in Homer, and they do not appear to have been introduced into Greece till a later age than his. The fashion, however, once set, spread fast, and in the time of Solon every freeman wore one signet ring either of gold, silver, or bronze. That statesman to prevent counterfeits, made a law that no seal engraver was to keep in his possession the impression of any seal ring that he had cut for a customer. At a later period the Greeks used rings set with precious stones, and wore two or three at the same time. They were, therefore, considered as ornaments, and their use extended to women, who wore them of ivory and amber. Demosthenes wore many rings, and he was stigmatized as unbecomingly vain for doing so in the troubled times of the state. The Spartans took a pride in wearing plain iron rings.

The ancient Romans wore iron rings, and purists continued to wear them long after more precious metals were commonly used. Ambassadors wore gold rings as a part of their official dress, and afterwards the privilege was extended to senators, chief magistrates, and the equestrian order, who were said to enjoy the *jus annuli aurei*. The Emperor assumed the right of granting this distinction, which was coveted as a sort of patent of nobility. In time, however, its value declined, and the Emperor Aurelian gave the right to all the soldiers of the Empire, and in the reign of Justinian it had become so common that all citizens were entitled to it.

The introduction of sculptured animals upon the signets of the Romans is said to have been derived from the sacred symbols of the Egyptians. Afterwards, when the practice of deifying princes and venerating heroes became general, portraits of men took the place of the more ancient types; thus the figure of Harpocrates was a fashionable device at Rome, in the time of Pliny. Roman rings were massive and of immoderate size, and were consequently found by the effeminate to be too warm for summer wear, so that different kinds were introduced for the various seasons—

"Charged with light summer rings his fingers sweat,
Unable to support a gem of weight."
—Dryden's "Juvenal."

In times of sorrow the Roman changed his gold for iron rings; and when he died his rings were often burnt with his corpse.

Rings were placed upon the statues of the deities and heroes, and were put on or taken off according to the festival that was celebrated. Roman rings were often of great value, thus that of the Empress Faustina is said to have cost the immense sum of £40,000, and that of Domitia the still larger amount of £60,000.

The early Christians did not imitate the often indelicate symbols of the Romans, but took devices con-

nected with their faith for their rings, such as the dove, the anchor, fish, palm branch, etc. Ring-making was an important branch of the goldsmith's art in the Middle Ages, and a body of artists were called by the French *aneliers*. Rich enamel in curious devices usurped for a time the place of gems, and the workmanship was often of the highest character, Benvenuto Cellini being the chief artist in bringing the art to its greatest perfection.—*British Quarterly Review.*

Agricultural.

STICK TO YOUR FARMS.

The feeling that you are settled and fixed will induce you to go to work to improve your farms, to plant orchards, to set out shade trees, to inclose pastures, to build comfortable out-houses, and each successive improvement is a bond to bind you still closer to your homes. This will bring contentment in the family. Your wives and daughters will fall in love with the country, your sons will love home more than the grog-shop, and prefer farming to measuring tape or professional loafing, and you will be happy in seeing the contented and cheerful faces of your families.

Make your home beautiful, convenient and pleasant, and your children will love it above all other places; they will leave it with regret, think of it with fondness, come back to it joyfully, and seek their chief happiness around their home fireside.

Women and children need more than meat, bread and raiment; more than acres of corn and cotton spread out all around them. Their love of the beautiful must be satisfied. Their tastes must be cultivated. Their sensibilities humored, not shocked. To accomplish this good end, home must be made lovely, conveniences multiplied, comforts provided, and cheerfulness fostered.

There must be both sunshine and shade, luscious fruits and fragrant flowers, as well as corn and cotton. The mind and heart as well as the fields must be cultivated; and then intelligence and contentment will be the rule instead of the exception. Stick to, improve and beautify your homesteads; for with this good work comes contentment.—*Farmer's Vindicator.*

FEEDING SOUR WHEY.

Several correspondents have recently asked concerning the value of sour whey as food for milch cows, and the effect of the same upon the product made from the milk. We believe sour whey is unfit to feed. It is not merely worthless—it is worse than worthless. By judicious mingling with other food, it may be restrained from exercising a noticeably bad effect upon the animal, but it introduces into the system an evil element, which passes directly into the circulation, deposits itself in the milk, and induces putrefactive conditions in the product. It is fatal to a good flavor in the cheese, and makes what is called an open article. With good, sweet whey a different result might be expected, but with whey from the factories, drawn from a whey vat, which is a stench and a

pestilence to the neighborhood, and from whose corrupt recesses, there can come no good thing; if this matter be fed to cows, it can have none other than an evil effect, and that continually. Such patrons are ridiculously strenuous about obtaining their full share from the whey vat, so much so that the maker has to pump in water "to make it go round." The beauty of this system is that the more water the patron gets, the less evil he draws home. Everything about a cow should be clean, sweet, and wholesome, if the best article is to be made from her milk. This result cannot be obtained if the seething, stinking whey is introduced into her diet. The old wisdom of figs from thistles holds good in this matter as in other agricultural operations.—*Utica Herald.*

USING NAILS.

Every farmer who has occasion to drive a nail into seasoned oak posts, knows its liability to bend and break. If the point be moistened in the mouth, it will usually drive more kindly. Oil is better, but then it is inconvenient to dip each nail separately into it. Another point is, that boards become loose eventually from the rusting of nails, which, communicating in the wood, causes not only an enlargement of the nail hole, but wearing away of the nail itself, rendering the fence or building shaky or insecure. This may be prevented by heating any rough grease until it smokes, and then pouring it over the nails to be used. The grease will penetrate the pores of the iron, and cause the nails to last without rusting for an indefinite period. Besides this no difficulty will be experienced in driving them into the hardest wood. The reason is that the coating of grease prevents contact by air, and consequently oxidation. Oxygen is the destroyer of iron, and moisture is the inducing cause. Anything which is kept from air is preserved indefinitely, and if it is kept dry the effect is measurably the same. Paint upon buildings prevents the contact of air and moisture. If the whole fence cannot be painted, the heads, at least, of the nails should be touched.—*Prairie Farmer.*

AN HOUR WITH SHAKESPEARE.

Such is the title of an address delivered by George W. Brewer, Esq., of the Chambersburg, Pa., Bar, before the Literary Societies of Mercersburg College, at the late Commencement in said institution. It forms a pamphlet of thirty-one pages, and is a handsome tribute to the immortal bard by one of his most ardent admirers. Mr. Brewer himself has lost none of his earlier poetic fire with advancing years. It sparkles through every line of his address, and cannot fail to attract the attention of all, who have any taste for the fine and beautiful either in nature or art. The address was befitting the occasion, and will be generally read with interest and pleasure.

The Sunday law is enforced in Hackensack, and farmers are fined who drive through the village on the evening of that day with produce for New York.

Married.

Married in Pattonville, by the Rev. E. D. Shoemaker, on the 1st of Sept., Mr. L. E. Smith, of Pattonville, formerly of York, Pa., to Miss Susan Kinsey, of Bedford Co., Pa.

On Sept. 1st, 1874, in Phila., by the Rev. Robert Gamble, assisted by Rev. Dr. S. R. Fisher, and Rev. J. H. Dubbs, Wm. Gamble, Esq., to Miss Phenie Miller, daughter of the late Rev. Samuel Miller, all of Phila.

Married, by the Rev. O. L. Ashenfelter, Sept. 1st, 1874, at the residence of the bride's parents, Mr. Niles M. Fissel, of Philadelphia, to Miss Sallie A. Wetzel, of Carlisle, Pa.

Summary.

The publishing house of the Evangelical Association (Albrecht Methodists) to be erected at Cleveland, Ohio, will be four stories high and cost forty thousand dollars. It is to be ready for occupancy next fall.

The Pennsylvania Railroad claims the largest locomotive in the country. It has twelve driving wheels, and weighs seventy-five tons.

Amos Hendrickson, Jr., of Woodbury, picked three watermelons, weighing, respectively, fifty-two, fifty-five and fifty-six pounds, besides sending 200 to market, whose average weight was forty pounds each.

The Pottstown Iron Company shipped a day or two ago, 400 kegs of nails to Yokohama, Japan.

The whole number of children taught in the public schools of Chicago, during the school year ending June 26, 1874, was 47,963, being an increase of 3,872 over the number thus taught, during the next preceding year. The average daily attendance was 31,010; the average number of pupils to each teacher was 58; the average number of pupils to each teacher in the high schools was 33, and such average number of pupils to each teacher in the normal school was 38. The expenditures of the Board during the last fiscal year were \$786,490.11; of which the sum of \$493,173.17 was paid to teachers, including the salaries of superintendent and assistant superintendent.

In Croyle township, Cambria county, a party of men volunteered to work on a new church edifice, and although not a stick of timber or a stone was on the ground when they went to work on Monday, on Saturday evening, after losing half a day on account of rain, they had a building twenty-four by thirty feet fully completed, except the painting, with a good shingle roof, double planking, firm oak floors, doors and windows well put in, platform for pulpit, and all properly ceiled overhead, besides a belfry complete and bell placed therein.

A "gold mine" is reported to have been discovered on the farm of George Spera, between Rothsville and Millway, Lancaster county. Mr. Hackman, of Manheim, has leased the premises in order to look for the shining ore.

Acknowledgments.**FOREIGN MISSIONS.**

Received at Harrisburg, Pa., April 20, 1874, from Walks Sunday-school, Lehighton, A Bartholomew, pastor, \$2 10
May 4th, from Lenhartsville charge, B Weiss, pastor, 17 50
9th, from Sunday-school, Canadogly church, York Co., Pa. Pastor Rahauer, 11 50
July 20th, from Zion's charge, Ai, Fulton Co., O. Peter Kelt, pastor, 5 00
Aug 27th, from John Emmentrout's Sunday-school class, St Luke's church, Reading, 2 00
28th, from an unknown "Friend," in a letter mailed Frederick City, Md., 5 00
\$43 10

RUDOLPH F KELKER,
Treas. for Miss General Synod.
Harrisburg, Pa., Aug. 29, 1874.
"Hausfreund" will please copy.

ACKNOWLEDGMENT.

Received per Rev T O Stem, for Sellersville charge, for Beneficiary education, \$25, Home Mission, \$15, \$40 00
Rev D F Brendle, Beneficiary Education, \$6.50, Home Missions, \$5, class appropriation, 15 50
Rev R L Gerhart, Ben Education, \$10, class appropriation, \$11, 21 00
Rev L C Saelip, Home Mission, class appropriation, 5 00
Rev T O Stem, Beneficiary Education, 4 00
\$95 50

D. B. MAUGER,
Treasurer (Old) Goshenhoppen Classis.
Per Rev L K Evans, from Trinity Reformed congregation, Pottstown, Pa., for Beneficiary Education, \$40 00
D B MAUGER, Treasurer, (New) Goshenhoppen Classis.

HOME MISSIONS.

Received per Rev Dr A H Kremer, Treasurer of Lancaster Classis, collected in Rev D W Gerhard's congregation as follows:
New Holland, \$6.80, Seldomridge, \$8.50, Heller's \$16.85, Vogansville, \$2 16, \$34 31
Per Rev U H Heilman, Treas of West Susquehanna Classis, from Mifflinburg charge, Rev G E Addams, pastor, \$41, and in Rebersburg charge, Rev W M Landis, pastor, \$28, from Rev J D Zehring, Harvest Home Collection in his charge, of which \$20 are for Duncannon Mission, from Mrs Susanna Griffith, St Clairsville charge, Bedford Co., Pa., 2 25
\$225 56

W. H. SEIBERT, Treas.
Harrisburg, Pa.

BENEFICIARY EDUCATION.

Received per Rev U H Heilman, Treas of West Susquehanna Classis, from Boalsburg charge, Rev W H Groh, pastor, paid to a particular student, \$20 00
per do, from Rebersburg charge, Rev W M Landis, pastor, 20 00
\$40 00

SAMUEL R. FISHER,
Treasurer.

MESSENGER ACKNOWLEDGMENTS

(September 9, 1874.)

LETTERS RECEIVED.

B Fink, M H Dieffenderfer, R V N Z Snyder, Rev S N Callendar, Rev D Kammerer, Rev T F Hoffmeier, Rev D M Wolf, Brown Brothers & Co, N H Fisher, J F Downey, T Nelson and Son, Rev D Y Heisler, T N Reber, B C Taylor, Rev J

B Kniest, Rev J H Schlappig, Rev H Leise, Rev J M Kendig, Rev A Spangler, A J Eyerly, Rev R L Gerhart (2), Rev S Z Beam, A A Stearns, D F Dreisbach, W S Keck, W H Kister, J Wolbach, Rev U H Heilman, Dr L H Steiner, Brown Bros, J Mehrwein, S Miller, J Swank, Rev J A Heller, D M Whitmore, A Fockenthal, E Q G W Geiser, J Brouse, C D Garley, Rev W M Deatrick, W A Rice, Rev A S Leinbach, J Heyser, Rev W A Helfrich, Rev H L Isse, Rev O L A Shenfelter, N W Ayer & Son, Rev J F Mohr, J M Tiexel, D Kuan, Rev J T Rossiter, G P Harzel, Mrs E J Lichliter, Rev J Welbach, H G White, M Cookle, D Miller, (2) J G Brown, D P Martz, Rev T Derr, J H Johnston, W R Gillan, M D Humbert, J W Angel, Rev D W Gerhard, Rev J Hannaberry (1 sub), W F Stair, Rev H Daniel, Behm & Gerhart, E J Meyers Brown Brothers, Rev O L A Shenfelter, F Vergens, Mrs A Helms, Rev E D Shoemaker, Rev D C Tobias, Rev J Muehlhaupt, G Rexworth, A W Dennison, D S Michlly, Rev J C Hauser, E P Duton & Co, Rev D B Lady (1 sub), D Ashmead, T Dale, Rev D C Tobias, H M Stitzer, M B Fry, Mrs A S Francis, S Trone, Jr, J R Pague.

Markets.**PHILADELPHIA MARKETS.****CORRECTED WEEKLY.**

(Saturday, Sep. 5, 1874.)

FLOUR.

Wheat Flour, Superfine... \$3.25 @ 3.75
" Extra..... 5.75 @ 6.50
" Fancy..... 7.00 @ 9.00
Rye Flour 5.25 @ 5.50
Corn Meal..... 3.80 @ 4.22 1/2

GRAIN.

Wheat, White..... 1.30 @ 1.38
" Red 1.18 @ 1.24
Rye..... 93 @ 1.00
Corn 87 @ 90
Oats..... 56 @ 58 1/2
Barley 2.00 @ 2.30

SEEDS.

Clover (100 lbs) 10.50 @ 11.50
Timothy 2.85 @ 2.90
Flax..... 2.00 @ 2.05
Plaster..... 3.75 @ 4.75

PROVISIONS.

Beef, Mess..... 16.00 @ 17.00
Pork, Mess 24.00 @ 24.50
Ham..... 16 @ 17
Butter, store packed..... 18 @ 19
Do. Roll..... 22 @ 24
Do. Goshen 30 @ 33
Lard..... 14 @ 15
Cheese..... 14 @ 14
Eggs..... 22 @ 23

GROCERIES.

COFFEE.
Rio..... (gold) 16 1/2 @ 20
Java..... (gold) 25 @ 27
Laguayra..... (gold) 19 @ 19 1/2

SUGAR.

Cuba..... 8 1/2 @ 8 1/2
Porto Rico..... 7 1/2 @ 8 1/2
Demarara..... 10 1/2 @ 11 1/2

Short Cuts to the Grave. The shortest cut to the grave we know of is the alcoholic stimulating system. It was under a sense of this fact that Dr. J. Walker introduced his famous CALIFORNIA VINEGAR BITTERS, composed exclusively of roots, herbs, and barks un procurable in any other part of the world. Instead of depraving the blood, like the stimulants of which rum is the basis, they impart vigor and vitality to the circulation. No case of Indigestion, Liver Complaint, Intermittent or Remittent Fever, or Nervous Weakness, can long resist their salutary operation.

Advertisements.

TESTS. The choicest in the world—Importers' prices—largest Company in America—sample article—pleases everybody—Trade continually increasing—Agents wanted everywhere—best inducements—don't waste time—Send for Circular to ROBERT WELLS, 43 Vesey St. N.Y., P.O. Box 1237. Sep. 9, '74. 3 mos. P.

AGENTS WANTED FOR THE LIFE OF JESUS, For Young People.

A work presenting Christ to the young in a more interesting and attractive manner than has ever before been done. Agents always succeed with it, because parents will have it for their children. Contains 550 quarto pages, with 50 full-page engravings. For territory address H. S. GODSPEED & CO., Publishers, 14 BARCLAY ST., NEW YORK. Sept. 12, '74. 6 mos. A.

FITS!**FITS! FITS! FITS!****CURE OF EPILEPSY: OR, FALLING FITS, BY HANCE'S EPILEPTIC PILLS.**

Persons laboring under this distressing malady, will find Hance's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy, or "falling Fits."

The following certificates should be read by all the afflicted; they are in every respect true, and should they be read by any one who is not afflicted himself, if he has a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him:

A MOST REMARKABLE CURE.

PHILADELPHIA, June 28th, 1867.
To SETH HANCE, BALTIMORE, MD.—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1863. Immediately my family physician was summoned, but he could give me no relief from the medicines he prescribed. I then consulted another physician but I seemed to grow worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician; was cupped and bled at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or whatever ever I was occupied with and I was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and I consider that your Epileptic Pills cured me. In February, 1865, I commenced to use your Pills. I only had two attacks afterward. The last one was on the 5th of April, 1865, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of that distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 836 N. Third Street, Philadelphia, Pa.

WILLIAM ELDER.

IS THERE A CURE FOR EPILEPSY?

The Sun joined with Answer.
GRENADA, MISS. June 30th.—Seth S. Hance—Dear Sir—You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills.

I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote and received two boxes of your Pills, which he took agreeably to your directions. He has never had fit since.

It was through my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life, or at least a good many years. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure.

Yours, etc. C. H. Guy,
Grenada, Yalabusha, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY: OR, FALLING FITS**BY HANCE'S EPILEPTIC PILLS**

MONTGOMERY, TEXAS, June 20th, 1867.
To SETH S. HANCE:—A person in my employ had been afflicted with Fits, or Epilepsy, for thirteen years; he had these attacks at intervals from two to four weeks, and oftentimes several in quick succession, sometimes continuing for two or three days. On several occasions they continued until his mind appeared totally deranged, in which condition he would continue for a day or two after the fits had ceased. I tried several remedies prescribed by our resident physicians, but without any success. Having seen your advertisement in the Philadelphia Courier, I concluded I would try your remedy. I obtained two boxes of your Pills, and gave them according to directions, and they effected a permanent cure. The person is now a stout, healthy man, and is about thirty years of age and has not had a fit since he commenced taking your medicine, which was ten years since. He was my principal wagoner, and has, since that time, been exposed to the severest of weather. I have great confidence in your remedy, and would like everyone who has fits to give it a trial.

B. L. DEFREESE.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Mississipi:

SETH S. HANCE, BALTIMORE, MD.—Dear Sir: I take great pleasure in relating a case of spasms, or fits, cured by your invaluable Pills. My brother, J. J. Liggin, has long been afflicted with this awful disease. He was first attacked while young. He would have one or two spasms at once at first, but as he grew older they seemed to increase likewise. Up to the time he commenced taking your Pills he had them very often and quite severe, prostrating him, body and mind. His mind had suffered seriously, but now, I am happy to say, he is cured of those fits. He has enjoyed fine health for the last five months past. His mind has also returned to its original brightness. All this I take great pleasure in communicating, as it may be the means of directing others to the remedy that will cure them.

Yours, etc., W. P. LIGON.

GRENADA, Mississippi.

Sent to any part of the country, by mail, free of postage, on receipt of a remittance. Address SETH S. HANCE, 108 Baltimore Street, Baltimore, Md. Price, one box, \$3; two, \$5; twelve, \$27.

* * Please mention that you saw this advertisement in THE REFORMED CHURCH MESSENGER.
June 24, '74. 1-yr. A.

LIVE AGENTS WANTED

To sell DR. CHASE'S RECIPES; or, INFORMATION FOR EVERYBODY, in every County in America. Enlarged by the Publisher to 648 pages. It contains over 2000 household recipes, and is suited to all classes and conditions of society. A wonderful book and a household necessity. It sells at sight. Greatest inducements ever offered to book agents. Exclusive territory given. Retail for \$2. Agents more than double their money. Address DR. CHASE'S STEAM PRINTING & HOUSE, ANN ARBOR, MICH.

Aug. 5, '74. 1-yr. B.

The Fruit Recorder & Cottage Gardener

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A. M. PURDY, ROCHESTER, N.Y.
Sep., Oct., & Dec. 1-yr. M.

ble in Maryland. Leaves of fossil plants and tropical insects are sometimes found imbedded in it, a fact that has given rise to some pretty poetical conceits. In the East it is highly valued, and has been used as a form of concentrated wealth as are diamonds and other precious stones. When heated, it exhales an agreeable odor, and for this, among other reasons is in great request as mouthpieces for pipes.—*Scientific American.*

FINGER RINGS.

Ornaments of various kinds have been worn from all ages, both by civilized and uncivilized nations, but it would probably be impossible to point to any single ornament connected with which so much interest attaches as to the finger ring. It is of great antiquity, and during centuries of years has been associated with the most important concerns of life, both in matters of ceremony and affairs of the heart. It has been used as a means of recognition, as a credential, and as a form of introduction insuring hospitality to the bearer of it. Royal edicts were promulgated through its medium, and power was transferred by its means.

When Pharaoh committed the government of Egypt to Joseph he took his ring from his finger, and gave it to the young Israelite as a token of the authority he bestowed upon him. So also when Ahasuerus agreed to Haman's cruel scheme of killing the Jews in all the king's provinces, he took the ring off his hand and gave it to Haman as his warrant, and afterwards, when he commanded Mordecai to write letters annulling the former decree, he ordered them to be sealed with his ring.

A ring formerly marked the rank and authority of a man, and the king's ring was as important a part of the insignia of royalty as his sceptre or his crown.

The form of the ring is emblematic of eternity and its materials of pricelessness. Lovers are united by a ring, and departed friends are often kept in remembrance by the same token of affection. All these qualities sufficiently explain the reason why in old tales and legends the power of the ring is a fruitful source of interest. The celebrated Sanscrit drama which Kalidasa wrote upon the beautiful Sakuntala turns upon Dushyanta's recognition of his wife by means of a ring which he had given her. The known fact that fish greedily swallow any glittering object thrown into the water has been taken advantage of by old story tellers, who never tire of relating how lost rings have been found at the proper nick of time in the stomach of a salmon or a mackerel.

Finger rings are mentioned in the first book of the Bible, and they appear to have been much worn by the Jews in all ages. The ladies of Palestine adorned their hands with glittering rings, and chiefly valued those which were set with rubies, emeralds and chrysolites.

Signet rings of gold, silver, and bronze were much worn by the ancient Egyptians, and these were frequently engraved with representations of the sacred beetle or scarabœus. This insect was venerated in Egypt when alive, and was embalmed after death. It was worshipped both as the emblem of the sun and as the symbol of the world. The rings of the lower

classes were usually made of ivory and porcelain.

Sir Gardner Wilkinson describes a ring in the possession of a Frenchman, at Cairo, which was one of the largest he had ever seen. It contained twenty pounds' worth of gold, and amongst other devices engraved upon it was the name of a king, the successor of Amunoph III., who lived about 1400 B. C., and was known to the Greeks as Memnon.

There is no reference to rings in Homer, and they do not appear to have been introduced into Greece till a later age than his. The fashion, however, once set, spread fast, and in the time of Solon every freeman wore one signet ring either of gold, silver, or bronze. That statesman to prevent counterfeits, made a law that no seal engraver was to keep in his possession the impression of any seal ring that he had cut for a customer. At a later period the Greeks used rings set with precious stones, and wore two or three at the same time. They were, therefore, considered as ornaments, and their use extended to women, who wore them of ivory and amber. Demosthenes wore many rings, and he was stigmatized as unbecomingly vain for doing so in the troubled times of the state. The Spartans took a pride in wearing plain iron rings.

The ancient Romans wore iron rings, and purists continued to wear them long after more precious metals were commonly used. Ambassadors wore gold rings as a part of their official dress, and afterwards the privilege was extended to senators, chief magistrates, and the equestrian order, who were said to enjoy the *jus annuli aurei*. The Emperor assumed the right of granting this distinction, which was coveted as a sort of patent of nobility. In time, however, its value declined, and the Emperor Aurelian gave the right to all the soldiers of the Empire, and in the reign of Justinian it had become so common that all citizens were entitled to it.

The introduction of sculptured animals upon the signets of the Romans is said to have been derived from the sacred symbols of the Egyptians. Afterwards, when the practice of deifying princes and venerating heroes became general, portraits of men took the place of the more ancient types; thus the figure of Harpocrates was a fashionable device at Rome, in the time of Pliny. Roman rings were massive and of immoderate size, and were consequently found by the effeminate to be too warm for summer wear, so that different kinds were introduced for the various seasons—

"Charged with light summer rings his fingers sweat,
Unable to support a gem of weight."
—Dryden's "Juvenal."

In times of sorrow the Roman changed his gold for iron rings; and when he died his rings were often burnt with his corpse.

Rings were placed upon the statues of the deities and heroes, and were put on or taken off according to the festival that was celebrated. Roman rings were often of great value, thus that of the Empress Faustina is said to have cost the immense sum of £40,000, and that of Domitia the still larger amount of £60,000.

The early Christians did not imitate the often indelicate symbols of the Romans, but took devices con-

nected with their faith for their rings, such as the dove, the anchor, fish, palm branch, etc. Ring-making was an important branch of the goldsmith's art in the Middle Ages, and a body of artists were called by the French *ateliers*. Rich enamel in curious devices usurped for a time the place of gems, and the workmanship was often of the highest character, Benvenuto Cellini being the chief artist in bringing the art to its greatest perfection.—*British Quarterly Review.*

Agricultural.

STICK TO YOUR FARMS.

The feeling that you are settled and fixed will induce you to go to work to improve your farms, to plant orchards, to set out shade trees, to inclose pastures, to build comfortable out-houses, and each successive improvement is a bond to bind you still closer to your homes. This will bring contentment in the family. Your wives and daughters will fall in love with the country, your sons will love home more than the grog-shop, and prefer farming to measuring tape or professional loafing, and you will be happy in seeing the contented and cheerful faces of your families.

Make your home beautiful, convenient and pleasant, and your children will love it above all other places; they will leave it with regret, think of it with fondness, come back to it joyfully, and seek their chief happiness around their home fireside.

Women and children need more than meat, bread and raiment; more than acres of corn and cotton spread out all around them. Their love of the beautiful must be satisfied. Their tastes must be cultivated. Their sensibilities humored, not shocked. To accomplish this good end, home must be made lovely, conveniences multiplied, comforts provided, and cheerfulness fostered.

There must be both sunshine and shade, luscious fruits and fragrant flowers, as well as corn and cotton. The mind and heart as well as the fields must be cultivated; and then intelligence and contentment will be the rule instead of the exception. Stick to, improve and beautify your homesteads; for with this good work comes contentment.—*Farmer's Vindicator.*

FEEDING SOUR WHEY.

Several correspondents have recently asked concerning the value of sour whey as food for milch cows, and the effect of the same upon the product made from the milk. We believe sour whey is unfit to feed. It is not merely worthless—it is worse than worthless. By judicious mingling with other food, it may be restrained from exercising a noticeably bad effect upon the animal, but it introduces into the system an evil element, which passes directly into the circulation, deposits itself in the milk, and induces putrefactive conditions in the product. It is fatal to a good flavor in the cheese, and makes what is called an open article. With good, sweet whey a different result might be expected, but with whey from the factories, drawn from a whey vat, which is a stench and a

pestilence to the neighborhood, and from whose corrupt recesses, there can come no good thing; if this matter be fed to cows, it can have none other than an evil effect, and that continually. Such patrons are ridiculously strenuous about obtaining their full share from the whey vat, so much so that the maker has to pump in water "to make it go round." The beauty of this system is that the more water the patron gets, the less evil he draws home. Everything about a cow should be clean, sweet, and wholesome, if the best article is to be made from her milk. This result cannot be obtained if the seething, stinking whey is introduced into her diet. The old wisdom of figs from thistles holds good in this matter as in other agricultural operations.—*Utica Herald.*

USING NAILS.

Every farmer who has occasion to drive a nail into seasoned oak posts, knows its liability to bend and break. If the point be moistened in the mouth, it will usually drive more kindly. Oil is better, but then it is inconvenient to dip each nail separately into it. Another point is, that boards become loose eventually from the rusting of nails, which, communicating in the wood, causes not only an enlargement of the nail hole, but wearing away of the nail itself, rendering the fence or building shaky or insecure. This may be prevented by heating any rough grease until it smokes, and then pouring it over the nails to be used. The grease will penetrate the pores of the iron, and cause the nails to last without rusting for an indefinite period. Besides this no difficulty will be experienced in driving them into the hardest wood. The reason is that the coating of grease prevents contact by air, and consequently oxidation. Oxygen is the destroyer of iron, and moisture is the inducing cause. Anything which is kept from air is preserved indefinitely, and if it is kept dry the effect is measurably the same. Paint upon buildings prevents the contact of air and moisture. If the whole fence cannot be painted, the heads, at least, of the nails should be touched.—*Prairie Farmer.*

AN HOUR WITH SHAKESPEARE.

Such is the title of an address delivered by George W. Brewer, Esq., of the Chambersburg, Pa., Bar, before the Literary Societies of Mercersburg College, at the late Commencement in said institution. It forms a pamphlet of thirty-one pages, and is a handsome tribute to the immortal bard by one of his most ardent admirers. Mr. Brewer himself has lost none of his earlier poetic fire with advancing years. It sparkles through every line of his address, and cannot fail to attract the attention of all, who have any taste for the fine and beautiful either in nature or art. The address was befitting the occasion, and will be generally read with interest and pleasure.

The Sunday law is enforced in Hackensack, and farmers are fined who drive through the village on the evening of that day with produce for New York.

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